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TO THE

OTTOMAN-TURKISH CONVERSATION-GRAMMAR

BY

V. H. HAGOPIAN, M. A.

PROFESSOR OF THE TURKISH, ARABIC AND PERSIAN LANGUAGES
IN ANATOLIA COLLEGE, MERZIFOUN, TURKEY;
AUTHOR OF ENGLISH-ARMENIAN DICTIONARY etc.



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JULIUS GROOS.

1908.

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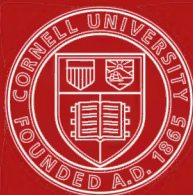
Key to the Ottoman-Turkish conversation-



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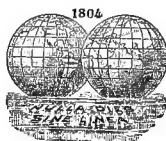
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(غاسپہی-اوٹو-زاوور) اصولنہ تطبیقاً تالیف و ترتیت ایدیلن
آثاری موقع انتشاره وضع ایتمک حقوق واضع الامضایه مختص
و منحصر اولوب، مومی الیه آثار مذکورہ نك درجہ کماله ایصاله
ازهر جهت چالشمقده در . اصول مذکورہ به توفیقاً تالیف ایدیلن
آثارک بالجمله حقوق محفوظ اولدیغندن، وقوع بوله جق هر نوع
تقلید و ترجمه قانوناً ممنوعدر . -نصوصات مذکورہ به متعلق معلومات
اعطاسنه همت ایدنلره مومی الیه تشکر ایدر
صاحب و ناشری: جولوس غروس هایدلبرغ

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Heidelberg.

Julius Groos.

مقدمه

Preface.

This Key contains the translation of all the Exercises, Translations, Reading Exercises and the Turkish Appendix in the Ottoman-Turkish Grammar.

The student will notice that the English of the translations from Turkish have an Oriental colouring; that will help him to understand how the Turkish mind works.

The Orthography of purely Turkish words has been simplified a great deal, in accordance with the method adopted by the eminent Turkish authors. Though the same word may often be seen in their works spelt differently, yet they are all accepted as being correct (See § 56 in the Grammar).

The student must practice to write the Turkish characters beginning from the first page of the Grammar. A reed pen is preferable, but if it cannot be procured any stub pen will do the work. He must practice to copy all the Turkish Exercises.

V. H. Hagopian.

Anatolia College, Merzifoun (Turkey).

A Comparative Table of Ancient Alphabets.

Number.	Phœnician.	Hebrew.	Samaritan.	Names.	Original meaning.	Syriac.	Names.	Arabic.	Names.	Numerical value.	Latin.	Greek.	Names.	Numerical value.	Armenian.	Names.	Numerical value.
1	𐤀	א	𐤀	aleph	ox	ܐ	olaph	ا	élif	1	A	Α	alpha	1	Ա	{ alp, app	1
2	𐤁	ב	𐤁	beth	house	ܒ	beth	ب	bé	2	B	Β	beta	2	Բ	blén	2
3	𐤂	ג	𐤂	gimel	camel	ܓ	gomal	ج	jim	3	C	Γ	gamma	3	Գ	ghim	3
4	𐤃	ד	𐤃	daleth	door	ܕ	dolath	د	dal	4	D	Δ	delta	4	Դ	dha	4
5	𐤄	ה	𐤄	he	lattice	ܗ	he	ه	hé	5	E	Ε	epsilon	5	Ե	yéch	5
6	𐤅	ו	𐤅	vav	nail, hook	ܘ	vav	و	vav	6	F	Ϝ	digamma	6			
7	𐤆	ז	𐤆	zain	weapon	ܙ	zain	ز	zé	7	G	Ζ	zeta	7	Զ	za	6
8	𐤇	ח	𐤇	cheth	hedge	ܚ	heth	ح	ha	8	H	Η	eta	8	Է	é(yet)	7
9	𐤈	ט	𐤈	teth	head?	ܛ	teth	ط	tí	9		Θ	theta	9	Թ	to	9
10	𐤉	י	𐤉	yod	hand	ܝ	yud	ي	yé	10	I	Ι	iota	10	Ի	ini	20
11	𐤊	כ	𐤊	kaph	wing?	ܟ	koph	ك	kéf	20	K	Κ	kappa	20	Լ	gén	60

12	𐤀	𐤁	𐤂	𐤃	𐤄	𐤅	𐤆	𐤇	𐤈	𐤉	𐤊	𐤋	𐤌	𐤍	𐤎	𐤏	𐤐	𐤑	𐤒	𐤓	𐤔	𐤕	𐤖	𐤗	𐤘	𐤙	𐤚	𐤛	𐤜	𐤝	𐤞	𐤟	𐤠	𐤡	𐤢	𐤣	𐤤	𐤥	𐤦	𐤧	𐤨	𐤩	𐤪	𐤫	𐤬	𐤭	𐤮	𐤯	𐤰	𐤱	𐤲	𐤳	𐤴	𐤵	𐤶	𐤷	𐤸	𐤹	𐤺	𐤻	𐤼	𐤽	𐤾	𐤿	𐥀	𐥁	𐥂	𐥃	𐥄	𐥅	𐥆	𐥇	𐥈	𐥉	𐥊	𐥋	𐥌	𐥍	𐥎	𐥏	𐥐	𐥑	𐥒	𐥓	𐥔	𐥕	𐥖	𐥗	𐥘	𐥙	𐥚	𐥛	𐥜	𐥝	𐥞	𐥟	𐥠	𐥡	𐥢	𐥣	𐥤	𐥥	𐥦	𐥧	𐥨	𐥩	𐥪	𐥫	𐥬	𐥭	𐥮	𐥯	𐥰	𐥱	𐥲	𐥳	𐥴	𐥵	𐥶	𐥷	𐥸	𐥹	𐥺	𐥻	𐥼	𐥽	𐥾	𐥿	𐦀	𐦁	𐦂	𐦃	𐦄	𐦅	𐦆	𐦇	𐦈	𐦉	𐦊	𐦋	𐦌	𐦍	𐦎	𐦏	𐦐	𐦑	𐦒	𐦓	𐦔	𐦕	𐦖	𐦗	𐦘	𐦙	𐦚	𐦛	𐦜	𐦝	𐦞	𐦟	𐦠	𐦡	𐦢	𐦣	𐦤	𐦥	𐦦	𐦧	𐦨	𐦩	𐦪	𐦫	𐦬	𐦭	𐦮	𐦯	𐦰	𐦱	𐦲	𐦳	𐦴	𐦵	𐦶	𐦷	𐦸	𐦹	𐦺	𐦻	𐦼	𐦽	𐦾	𐦿	𐧀	𐧁	𐧂	𐧃	𐧄	𐧅	𐧆	𐧇	𐧈	𐧉	𐧊	𐧋	𐧌	𐧍	𐧎	𐧏	𐧐	𐧑	𐧒	𐧓	𐧔	𐧕	𐧖	𐧗	𐧘	𐧙	𐧚	𐧛	𐧜	𐧝	𐧞	𐧟	𐧠	𐧡	𐧢	𐧣	𐧤	𐧥	𐧦	𐧧	𐧨	𐧩	𐧪	𐧫	𐧬	𐧭	𐧮	𐧯	𐧰	𐧱	𐧲	𐧳	𐧴	𐧵	𐧶	𐧷	𐧸	𐧹	𐧺	𐧻	𐧼	𐧽	𐧾	𐧿	𐨀	𐨁	𐨂	𐨃	𐨄	𐨅	𐨆	𐨇	𐨈	𐨉	𐨊	𐨋	𐨌	𐨍	𐨎	𐨏	𐨐	𐨑	𐨒	𐨓	𐨔	𐨕	𐨖	𐨗	𐨘	𐨙	𐨚	𐨛	𐨜	𐨝	𐨞	𐨟	𐨠	𐨡	𐨢	𐨣	𐨤	𐨥	𐨦	𐨧	𐨨	𐨩	𐨪	𐨫	𐨬	𐨭	𐨮	𐨯	𐨰	𐨱	𐨲	𐨳	𐨴	𐨵	𐨶	𐨷	𐨸	𐨹	𐨺	𐨻	𐨼	𐨽	𐨾	𐨿	𐩀	𐩁	𐩂	𐩃	𐩄	𐩅	𐩆	𐩇	𐩈	𐩉	𐩊	𐩋	𐩌	𐩍	𐩎	𐩏	𐩐	𐩑	𐩒	𐩓	𐩔	𐩕	𐩖	𐩗	𐩘	𐩙	𐩚	𐩛	𐩜	𐩝	𐩞	𐩟	𐩠	𐩡	𐩢	𐩣	𐩤	𐩥	𐩦	𐩧	𐩨	𐩩	𐩪	𐩫	𐩬	𐩭	𐩮	𐩯	𐩰	𐩱	𐩲	𐩳	𐩴	𐩵	𐩶	𐩷	𐩸	𐩹	𐩺	𐩻	𐩼	𐩽	𐩾	𐩿	𐪀	𐪁	𐪂	𐪃	𐪄	𐪅	𐪆	𐪇	𐪈	𐪉	𐪊	𐪋	𐪌	𐪍	𐪎	𐪏	𐪐	𐪑	𐪒	𐪓	𐪔	𐪕	𐪖	𐪗	𐪘	𐪙	𐪚	𐪛	𐪜	𐪝	𐪞	𐪟	𐪠	𐪡	𐪢	𐪣	𐪤	𐪥	𐪦	𐪧	𐪨	𐪩	𐪪	𐪫	𐪬	𐪭	𐪮	𐪯	𐪰	𐪱	𐪲	𐪳	𐪴	𐪵	𐪶	𐪷	𐪸	𐪹	𐪺	𐪻	𐪼	𐪽	𐪾	𐪿	𐫀	𐫁	𐫂	𐫃	𐫄	𐫅	𐫆	𐫇	𐫈	𐫉	𐫊	𐫋	𐫌	𐫍	𐫎	𐫏	𐫐	𐫑	𐫒	𐫓	𐫔	𐫕	𐫖	𐫗	𐫘	𐫙	𐫚	𐫛	𐫜	𐫝	𐫞	𐫟	𐫠	𐫡	𐫢	𐫣	𐫤	𐫥	𐫦	𐫧	𐫨	𐫩	𐫪	𐫫	𐫬	𐫭	𐫮	𐫯	𐫰	𐫱	𐫲	𐫳	𐫴	𐫵	𐫶	𐫷	𐫸	𐫹	𐫺	𐫻	𐫼	𐫽	𐫾	𐫿	𐬀	𐬁	𐬂	𐬃	𐬄	𐬅	𐬆	𐬇	𐬈	𐬉	𐬊	𐬋	𐬌	𐬍	𐬎	𐬏	𐬐	𐬑	𐬒	𐬓	𐬔	𐬕	𐬖	𐬗	𐬘	𐬙	𐬚	𐬛	𐬜	𐬝	𐬞	𐬟	𐬠	𐬡	𐬢	𐬣	𐬤	𐬥	𐬦	𐬧	𐬨	𐬩	𐬪	𐬫	𐬬	𐬭	𐬮	𐬯	𐬰	𐬱	𐬲	𐬳	𐬴	𐬵	𐬶	𐬷	𐬸	𐬹	𐬺	𐬻	𐬼	𐬽	𐬾	𐬿	𐭀	𐭁	𐭂	𐭃	𐭄	𐭅	𐭆	𐭇	𐭈	𐭉	𐭊	𐭋	𐭌	𐭍	𐭎	𐭏	𐭐	𐭑	𐭒	𐭓	𐭔	𐭕	𐭖	𐭗	𐭘	𐭙	𐭚	𐭛	𐭜	𐭝	𐭞	𐭟	𐭠	𐭡	𐭢	𐭣	𐭤	𐭥	𐭦	𐭧	𐭨	𐭩	𐭪	𐭫	𐭬	𐭭	𐭮	𐭯	𐭰	𐭱	𐭲	𐭳	𐭴	𐭵	𐭶	𐭷	𐭸	𐭹	𐭺	𐭻	𐭼	𐭽	𐭾	𐭿	𐮀	𐮁	𐮂	𐮃	𐮄	𐮅	𐮆	𐮇	𐮈	𐮉	𐮊	𐮋	𐮌	𐮍	𐮎	𐮏	𐮐	𐮑	𐮒	𐮓	𐮔	𐮕	𐮖	𐮗	𐮘	𐮙	𐮚	𐮛	𐮜	𐮝	𐮞	𐮟	𐮠	𐮡	𐮢	𐮣	𐮤	𐮥	𐮦	𐮧	𐮨	𐮩	𐮪	𐮫	𐮬	𐮭	𐮮	𐮯	𐮰	𐮱	𐮲	𐮳	𐮴	𐮵	𐮶	𐮷	𐮸	𐮹	𐮺	𐮻	𐮼	𐮽	𐮾	𐮿	𐯀	𐯁	𐯂	𐯃	𐯄	𐯅	𐯆	𐯇	𐯈	𐯉	𐯊	𐯋	𐯌	𐯍	𐯎	𐯏	𐯐	𐯑	𐯒	𐯓	𐯔	𐯕	𐯖	𐯗	𐯘	𐯙	𐯚	𐯛	𐯜	𐯝	𐯞	𐯟	𐯠	𐯡	𐯢	𐯣	𐯤	𐯥	𐯦	𐯧	𐯨	𐯩	𐯪	𐯫	𐯬	𐯭	𐯮	𐯯	𐯰	𐯱	𐯲	𐯳	𐯴	𐯵	𐯶	𐯷	𐯸	𐯹	𐯺	𐯻	𐯼	𐯽	𐯾	𐯿	𐰀	𐰁	𐰂	𐰃	𐰄	𐰅	𐰆	𐰇	𐰈	𐰉	𐰊	𐰋	𐰌	𐰍	𐰎	𐰏	𐰐	𐰑	𐰒	𐰓	𐰔	𐰕	𐰖	𐰗	𐰘	𐰙	𐰚	𐰛	𐰜	𐰝	𐰞	𐰟	𐰠	𐰡	𐰢	𐰣	𐰤	𐰥	𐰦	𐰧	𐰨	𐰩	𐰪	𐰫	𐰬	𐰭	𐰮	𐰯	𐰰	𐰱	𐰲	𐰳	𐰴	𐰵	𐰶	𐰷	𐰸	𐰹	𐰺	𐰻	𐰼	𐰽	𐰾	𐰿	𐱀	𐱁	𐱂	𐱃	𐱄	𐱅	𐱆	𐱇	𐱈	𐱉	𐱊	𐱋	𐱌	𐱍	𐱎	𐱏	𐱐	𐱑	𐱒	𐱓	𐱔	𐱕	𐱖	𐱗	𐱘	𐱙	𐱚	𐱛	𐱜	𐱝	𐱞	𐱟	𐱠	𐱡	𐱢	𐱣	𐱤	𐱥	𐱦	𐱧	𐱨	𐱩	𐱪	𐱫	𐱬	𐱭	𐱮	𐱯	𐱰	𐱱	𐱲	𐱳	𐱴	𐱵	𐱶	𐱷	𐱸	𐱹	𐱺	𐱻	𐱼	𐱽	𐱾	𐱿	𐲀	𐲁	𐲂	𐲃	𐲄	𐲅	𐲆	𐲇	𐲈	𐲉	𐲊	𐲋	𐲌	𐲍	𐲎	𐲏	𐲐	𐲑	𐲒	𐲓	𐲔	𐲕	𐲖	𐲗	𐲘	𐲙	𐲚	𐲛	𐲜	𐲝	𐲞	𐲟	𐲠	𐲡	𐲢	𐲣	𐲤	𐲥	𐲦	𐲧	𐲨	𐲩	𐲪	𐲫	𐲬	𐲭	𐲮	𐲯	𐲰	𐲱	𐲲	𐲳	𐲴	𐲵	𐲶	𐲷	𐲸	𐲹	𐲺	𐲻	𐲼	𐲽	𐲾	𐲿	𐳀	𐳁	𐳂	𐳃	𐳄	𐳅	𐳆	𐳇	𐳈	𐳉	𐳊	𐳋	𐳌	𐳍	𐳎	𐳏	𐳐	𐳑	𐳒	𐳓	𐳔	𐳕	𐳖	𐳗	𐳘	𐳙	𐳚	𐳛	𐳜	𐳝	𐳞	𐳟	𐳠	𐳡	𐳢	𐳣	𐳤	𐳥	𐳦	𐳧	𐳨	𐳩	𐳪	𐳫	𐳬	𐳭	𐳮	𐳯	𐳰	𐳱	𐳲	𐳳	𐳴	𐳵	𐳶	𐳷	𐳸	𐳹	𐳺	𐳻	𐳼	𐳽	𐳾	𐳿	𐴀	𐴁	𐴂	𐴃	𐴄	𐴅	𐴆	𐴇	𐴈	𐴉	𐴊	𐴋	𐴌	𐴍	𐴎	𐴏	𐴐	𐴑	𐴒	𐴓	𐴔	𐴕	𐴖	𐴗	𐴘	𐴙	𐴚	𐴛	𐴜	𐴝	𐴞	𐴟	𐴠	𐴡	𐴢	𐴣	𐴤	𐴥	𐴦	𐴧	𐴨	𐴩	𐴪	𐴫	𐴬	𐴭	𐴮	𐴯	𐴰	𐴱	𐴲	𐴳	𐴴	𐴵	𐴶	𐴷	𐴸	𐴹	𐴺	𐴻	𐴼	𐴽	𐴾	𐴿	𐵀	𐵁	𐵂	𐵃	𐵄	𐵅	𐵆	𐵇	𐵈	𐵉	𐵊	𐵋	𐵌	𐵍	𐵎	𐵏	𐵐	𐵑	𐵒	𐵓	𐵔	𐵕	𐵖	𐵗	𐵘	𐵙	𐵚	𐵛	𐵜	𐵝	𐵞	𐵟	𐵠	𐵡	𐵢	𐵣	𐵤	𐵥	𐵦	𐵧	𐵨	𐵩	𐵪	𐵫	𐵬	𐵭	𐵮	𐵯	𐵰	𐵱	𐵲	𐵳	𐵴	𐵵	𐵶	𐵷	𐵸	𐵹	𐵺	𐵻	𐵼	𐵽	𐵾	𐵿	𐶀	𐶁	𐶂	𐶃	𐶄	𐶅	𐶆	𐶇	𐶈	𐶉	𐶊	𐶋	𐶌	𐶍	𐶎	𐶏	𐶐	𐶑	𐶒	𐶓	𐶔	𐶕	𐶖	𐶗	𐶘	𐶙	𐶚	𐶛	𐶜	𐶝	𐶞	𐶟	𐶠	𐶡	𐶢	𐶣	𐶤	𐶥	𐶦	𐶧	𐶨	𐶩	𐶪	𐶫	𐶬	𐶭	𐶮	𐶯	𐶰	𐶱	𐶲	𐶳	𐶴	𐶵	𐶶	𐶷	𐶸	𐶹	𐶺	𐶻	𐶼	𐶽	𐶾	𐶿	𐷀	𐷁	𐷂	𐷃	𐷄	𐷅	𐷆	𐷇	𐷈	𐷉	𐷊	𐷋	𐷌	𐷍	𐷎	𐷏	𐷐	𐷑	𐷒	𐷓	𐷔	𐷕	𐷖	𐷗	𐷘	𐷙	𐷚	𐷛	𐷜	𐷝	𐷞	𐷟	𐷠	𐷡	𐷢	𐷣	𐷤	𐷥	𐷦	𐷧	𐷨	𐷩	𐷪	𐷫	𐷬	𐷭	𐷮	𐷯	𐷰	𐷱	𐷲	𐷳	𐷴	𐷵	𐷶	𐷷	𐷸	𐷹	𐷺	𐷻	𐷼	𐷽	𐷾	𐷿	𐸀	𐸁	𐸂	𐸃	𐸄	𐸅	𐸆	𐸇	𐸈	𐸉	𐸊	𐸋	𐸌	𐸍	𐸎	𐸏	𐸐	𐸑	𐸒	𐸓	𐸔	𐸕	𐸖	𐸗	𐸘	𐸙	𐸚	𐸛	𐸜	𐸝	𐸞	𐸟	𐸠	𐸡	𐸢	𐸣	𐸤	𐸥	𐸦	𐸧	𐸨	𐸩	𐸪	𐸫	𐸬	𐸭	𐸮	𐸯	𐸰	𐸱	𐸲	𐸳	𐸴	𐸵	𐸶	𐸷	𐸸	𐸹	𐸺	𐸻	𐸼	𐸽	𐸾	𐸿	𐹀	𐹁	𐹂	𐹃	𐹄	𐹅	𐹆	𐹇	𐹈	𐹉	𐹊	𐹋	𐹌	𐹍	𐹎	𐹏	𐹐	𐹑	𐹒	𐹓	𐹔	𐹕	𐹖	𐹗	𐹘	𐹙	𐹚	𐹛</
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹

Introduction.

Numeration by Letters: *Ebjéd Hisabî*. p. 5.

آحاد Units *Ahad*:

ا	ب	ج	د	هـ	و	ز	ح	ط
١	٢	٣	٤	٥	٦	٧	٨	٩

عشرات Decimals *Ashérat*:

ي	ك	ل	م	ن	س	ع	ف	ص
١٠	٢٠	٣٠	٤٠	٥٠	٦٠	٧٠	٨٠	٩٠

مئات Hundreds *Miyat*:

ق	ر	ش	ت	ث	خ	ذ	ض	ظ
١٠٠	٢٠٠	٣٠٠	٤٠٠	٥٠٠	٦٠٠	٧٠٠	٨٠٠	٩٠٠

الف Thousand *Elf*: غ

The Turkish and Persian letters گ، ژ، چ، پ are equivalent to ك، ز، ج، ب.

Examples.

بَلَدَةٌ طَيِّبَةٌ *béldétûn tayyibétûn* 'it is a beautiful town' which is read in Turkish or Persian as بَلَدٌ طَيِّبٌ 'the beautiful town', quoted from the Qoran.

a. ي = ١٠، ط = ٩، ة = ٤٠٠، د = ٤، ل = ٣٠، ب = ٢ = 857 A. H.

b. ب = ٢ = 803 A. H.

¹ *Bismilla'h-ir rahma'n-ir rahim'*. page 370.

Key: *Yé* initial; *noun* initial, *tî* final; *té* initial, *khî* medial; *noun* initial, *té*, *khî* medial; *noun* initial, *yé*, *té*, *lam*, *bé*, *sé*, *yé*, *noun*, *pé* medial, *élif* final.

Exercise e. تعلیم *Taleem*.

p. 13.

(بَ ش) بَش *bêsh*; (پَ ر) پَر *pér*; (تَ ل) تَل *tûl, téol*; (ثَ م) ثَم *sém*; (جَ م) جِم *jim*; (چَ ك) چَك *chûk*; (شَ ش) شَش *shêsh*; (سَ س) سَس *sés*; (كُ م) كُم *kûm, kéom*; (قَ ل) قِل *qîl*; (فَ س) فَس *fés*; (حَ ج) حَج *haj*

Exercise f. تعلیم و *Taleem*.

p. 14.

I. با به بی بو؛ ما مه می مو؛ نا نه نی نو؛ سا سه سی سو؛ دا ده دی دو؛ فافه فی فو؛ غا غه غی غو؛ لاله لی لو.

Key: *Bé* élif ûstûn *ba*, *bé* hé ûstûn *bé*, *bé* *yé* ésré *bi*, *bé* *vav* êtré *bû, bou*. *Mim* élif ûstûn *ma*, *mim* hé ûstûn *mé*, *mim* *yé* ésré *mi*, *mim* *vav* êtré *mou, mû, mo, méo* (neuter letter). *Na, né, ni; nou, no. Sa, sé, si; so, séo. Da, dé, di; do, dou. Fa, fé, fi; fo, fou. Gha, ghé, ghi; gho, ghou. La, lé, li; lo, lou.*

II. قَل = قال، قِل = قيل، قُل = قول، قَش = قاش، قِش = قیش، قُش = قوش؛ لاف، لیف، لوف؛ بال، بیل، بول؛ خام، خیم، خوم؛ چام، چیم، چوم.

Key: *Qaf* lam ûstûn *gal*, which is equivalent to *Qaf* élif lam ûstûn *gal*; *Qaf* lam ésré *qîl*, or with a vowel letter *qaf* *yé* lam ésré *qîl* etc.

Short sentences. III. چور چوپ؛ بول مال؛ یول وار؛ قوپ کیت؛ موم صات؛ دار یول؛ چوق طوز.

Key: *Sad* *vav* lam êtré *sol*, *qaf* *vav* lam êtré *gol*: *sol gol* (left arm). *Chim* *vav* ré êtré *chéor*, *chim* *vav* pé êtré *chéop, chéor chéop* (sticks and straws); *bol mal* (abundance of property); *yol var* (there is a way);

qop git (run and go); *moum sat* (sell wax); *dar yol* (narrow way); *choq touz* (much salt).

- IV. ١ چاقی ، باقی ، پاشا ، یاشا ، یالی ، یاتاق ، بوداق ، قوراق ؛
 ٢ قوناق ، خالی ، صاری ، چوبان ، باتاق ، صولاق ، صوغان ، یازی ؛
 ٣ دولاب ، چوراب ، اوغلان .

Key: 1. Chim élif ûstûn *cha*, qaf yé ésré *qî*: *chaqî*; baqî, pasha, yasha, yalî, yataq, boudaq, qouraq; 2. qonaq, khali, sarî, choban, bataq, soulaq, soghan, yazî; 3. dolab, chorab, oghlan.

- V. ١ توتون ؛ اوغو ؛ قوقو ؛ اوغور ؛ اوموز ؛ اوتوز ؛ اوجوز ؛ قور ؛
 ٢ دودوک ؛ چوروک ؛ بوغو ؛ چولاق ؛ سولوک ؛ کوتوک .

Key: 1. Té vav êotrê *tû*, té vav noun êotrê *tûn*: *tûtûn*; élif vav êotrê *o*, qaf vav êotrê *qou*: *ogou*; qo-qou; o-tour; o-mouz; o-touz; ou-jouz; qourou; 2. dûdûk; chû-rûk; boughou; cho-laq; sû-lûk; kûtûk.

Note to § 31, page 16.

d. The close short sound of *ûstûn* like that of *e* in *met* is spelt or expressed in Turkish by *ی* *yé*. The difference of this sound from that of the open long sound like *a*, *e* in *bad*, *day*, *head* is obvious; (as: *mat* = *met*, *bad* = *bed*); for example:

ایل ، کیمک ، سیل ، جیب ، میسه ، ابومک ، ییمک ، یی ، ویرمک ، ایرمک ،
 رومایلی ، ایشیتمک ، ایرتہسی ، کیجه ، کیج ، ایدر ، دیر ، دیمک ، ایتمک .

They were pronounced in the olden times as *irmék*, *virmék*, *yimék* etc.; but now they are pronounced as:

érmék, *vérmék*, *yé*, *yémék*, *évmék*, *mêshé*, *jéb*, *sél*, *gétmék*, *étmék*, *démék*, *dér*, *édér*, *géj*, *géjé*, *értési*, *éshitmék*, *rouméli*, *él*.

The heavy black letters show the close short sound, and the common letters show the open long sound.

Exercise g. تعلیم ز Taleem.

p. 18.

- ١ قاو ، کاو ، آقمق ، اکمک ، اکمک ، آشمق ، قول ، گول . ٢ قار ،
 کار ، اک ، آک ؛ آک ؛ قیو ؛ قیونک ، بندنه ؛ بندنه گز ؛ یازدق .
 ٣ یازدیکز ؛ کول ، قول ؛ کاتب ؛ اوکود ؛ اوکوز ؛ دکرمن ؛ بکمز .

٤ دَكْنَكْ ، يَكَّهْ ، يَكَيْتْ ، كُوَاشْ ، طُوْكَرْ ، طُفُوْزْ (طوقوز) ، كُوْكَرْتَهْ .
 ٥ گُوْكَرْجِيْنْ ، صُوْكَرَهْ .

Key: 1. Qaf élif vav ûstûn *qav* (tinder); Kéf élif vav ûstûn *kîav* (cow); Elif qaf ûstûn *aq*, mim qaf ûstûn *maq*: *aqmaq* (to flow); Elif yaf ûstûn *éy*, mim kéf ûstûn *mék*: *éymék*; Elif néf ûstûn *añ*, mim qaf ûstûn *maq*: *añmaq* (to remember); *qol* (arm), *gêol* (lake). 2. *qar* (snow), *kîar* (profit); *ék* (sow), *én* (very); *élék* (sieve); *qapou* (door), *qapounouñ* (of the door); *béndé* (bond-servant), *béndéñiz* (your servant); *yazdîq* (we wrote). 3. *yazdîñiz* (you wrote); *kûl* (ashes); *qoul* (servant); *kîutib* (clerk); *êdyûd* (advice); *êdkûz* (ox); *déyirmén* (mill), *békméz* (boiled grape-juice). 4. *déynék* (stick); *yégé*, *yéyé* (a file, rasp); *yigit*, *yiyit* (brave, noble); *gûnesh* (sun); *doñouz* (see p. 9; pig); *doqouz* (see p. 9; nine); *gêdyérté* (a deck). 5. *gêdyérjin* (pigeon); *soñra* (afterwards).

Note. The third and fourth Kéfs i. e. *néf* and *yaf* are equivalent both for soft and hard vowels.

Exercise h. تعليم *Taleem*.

p. 20.

I. ١ سَاعَتْ ، لَائِقْ ، طَاوُقْ ، چَوِجُوْقْ ، چَوِجُوْقْ ، صَاحِبْ .
 ٢ قَامِشْ ، چَالِشْ ، رَاحَتْ ، چِيچَكْ ، چِيلَكْ ، دِيلَكْ ، وَشَنَهْ ، گَلْدِيْ .
 ٣ كِيْتَدِيْ ، كِيْتَدِيْ ، تَخْتَهْ ، بَشَقَهْ ، كِيْتَابْ .

Key: I. 1. Sin élif ûstûn *sa*, ayn té ûstûn *at*: *sa-at*; sin ayn are vowelised, élif is substituted for vowel ûstûn, té is quiescent. Lam élif ûstûn *la*, yé qaf ésré *yîq*: *layîq*; lam yé are vowelised, qaf quiescent: yé and vav are consonants, because they begin the syllable. Chojouq*, sahib. 2. qamîsh, chalîsh, rahat, chichék, chilék, dilék, vishné, gældi. 3. gitdi*, takhta, bashqa, kitab.

* Spelled in two ways § 56.

II. ١ آخْشَامْ ، اِسْلَامْ ، اِقْرَارْ ، اِقْبَالْ ، اِثْبَاتْ ، اِسْرَافْ ، اِنْسَانْ .
 ٢ تَبْدِيلْ ، تَشْرِيفْ ، تَعْرِيفْ ، تَسْلِيمْ ، تَقْسِيمْ ، مَخْصُوصْ ، مَظْلُومْ .
 ٣ مَشْهُورْ ، مَكْتُوبْ ، مَحْبُوسْ .

Key: 1. Elif khî ûstûn *akh*, shin élif mim ûstûn *sham*, ^akh-sh^am; ⁱsl^am, ⁱqr^ar, ⁱqb^al, ⁱsb^at, ⁱsr^af, ⁱns^an; 2. tébdil, téshrif, tarif, téslim, taqsim, makhsous, mazloun; 3. mésh'hour, méktoub, mahbous.

III. ۱ کتاب ، کِتابی ، کِتابه ؛ قِو ، قِویی ، قِویه ؛ یالی ، یالیی .
یالییه ؛ ۲ پاره ، پارهیی ، پارهیه ؛ یاره ، یارهیی ، یارهیه ؛ بابا ، بابایی ، بابایه ؛
۳ آنا ، آنایی ، آنایه ؛ قناد ، قنادی ، قَناده .

Key: 1. Kéf ésré *ki*, té élif bé ûstûn *tab*: *kitab*; Kéf ésté *ki*, té élif ûstûn *ta*, bé yé ésré *bî*: *ki-ta-bî*, *kitaba*; Qapou, qapouyou, qapouya; Yali, yaliyî, yaliya; 2. Para, parayî, paraya; Yara, yarayî, yaraya; Baba, babayî, babaya; Ana, anayî, anaya; Qanad, qanadî, qanada.

IV. ۱ شَرَبْتَجِی ، کِتَابِنِیْث ، کِتَابَجِیدَه ، کَبَانَجِی ، حَلَوَاجِی .
۲ مَجْلِسِدَه ، مَكْتَبِدَه ، سَرْمَایَه ، خَبَرْدَار ، دَوَاتِلِی ، هَوَسْلِی ، مُطْلَقَا .
۳ باغچهده ، یَکْجِیجِهده .

Key: 1. Shin ré ûstûn *shér*, bé té ûstûn *bét*, jim yé ésré *ji*: *shérbétji*; kitabîniñ, kitabjîda, kébabjî, hélvajî. 2. Méjlisdé, méktébdé, sérmayé, khabérdar, dévlétli, hévésli, moutlaqa. 3. Bagh'-chédé, Yéñijédé.

Exercise i. تعلیم ی Taleem.

p. 22.

۱ جَرَّاح ، حَمَّال ، قَزَّاز ، صَرَّاف ، جَلَّاد ، مَدَّاح ، بَقَّال ، سَقَّا .
۲ شَمَّاس ، دَلَّاک ، هَمَّتْ ، جَنَّتْ ، حَنَّا ، مُحَرَّكْ ، مُكْرَمْ .

Key: The hard ûstûn sign is sometimes put perpendicularly ⊥. 1. Jim ré ûstûn *jér*, ré élif ha ûstûn *rah*: *jér-rah*; ham'mal, qaz'zaz, sar'raf, jél'lad, méd'dah, baq'qal, saq'qa. 2. Shém'mas, dél'lak, him'mét, jén'nét, han'na, mou-har'-rik, mù-kér'rém.

Médâa.

p. 22.

آه ، آو ؛ آو ، آل ؛ آي ، آي ؛ آش ، آش ؛ آك ، آق
۲ آتش ، آلت ، آباد ، آدم ، آلدَم ، آجَه .

Key: 2. atésh, alét, abad, adém, aldîm, aqjé.

Ténveen. Nunation or Indefinite Article. p. 22.

ا ت : ت = ة ء : د : د : ۳ ف : ف : ۴ نظاماً 'قرضاً'
مضاف، حتماً، حدٍ، لطفاً، يوماً، ثانياً.

Key: 1. Té ûstûn té: té iki ûstûn *tén* (ة and ء are different aspects of ت). 2. Dal ésré *dî*: dal iki ésré *din*. 3. Fé êotré *fû*: fé iki êotré *fân*. 4. Noun ésré *nî*, zî élif ûstûn *za*, mim élif iki ûstûn *mén*, *niza'mén*. Qaf ré ûstûn *qar*, dad élif iki ûstûn *zén*, *qar'zén*. *Mûza-foun*, *haq'qan*, *had'dîn*, *lout'fén*, *yév'mén*, *sani'yén*.

Note. Some misprints of the text are corrected.

Euphony or Harmony of the Vowels. p. 24.

§ 51. There are three simple rules of euphony in the language for words of purely Turkish origin:

a) If the first syllable of the word contain a hard vowel, all the vowels in that word should be hard; as:

آلتى *al-tî*, بابادن *ba-ba-dan*, آله جغزى *a-la-ja-ghî-mî-zî*, آرتىق *ar-tîq*, ييقاديم *yî-qa-dîm*; not *al-ti*, *babadén*, *ar-tîq* etc.

b) If the first vowel be soft, then the others should be soft also: اللر *él-lér*, كوسته ده جكمز *gêus-té-ré-jé-yî-mîz*,

سوينديم *sé-vîn-dîm*, برينجى *bi-rîn-jî*, ايكينجى *i-kin-jî*; not *él-lar*, *sévindîm*, *birinjî* etc.

c) But if ésré or ى (-î-, -î-), as a grammatical ending follows an êotré sound (o, ou; û, êô), then instead of reading it -î-, -î- according to the two rules above mentioned, it is read -ou-: if the precedent vowel be o, ou; and -û-: if the precedent vowel is êô, û (pp. 41, 49); as: مومى : موم 'موم' *moum*: *moumou*, *moumoum*, *moumouñ*; not *moumî*, *moumîm*, *moumîñ*.

قول : قولم 'قول' *qol*: *qolou*, *qoloum*, *qolouñ*, *qoloumouz*; not *qolî*, *qolîm*, *qolîñ*, *qolîmîz*.

گوردیم *gœrdûm*, *gœrdûn*, *gœrdû*, *gœrdûk*, *gœrdûnûz*; not *gœrdim* etc.

گولدییم *gûldûyûm*, *gûldûyûn*, *gûldûyû*, *gûldûyûmûz*; not *gûldiyim* etc.

قوشدیم *qoshdûm*. گولش *gûlûsh*; اوquodim *oqoudoum*;

The Lord's Prayer ربانی دعا

۹ ای سماواتده اولان پدریمز! اسمک مقصد اولسرن. ۱۰ ملکوتک
گلسین إرادتک سماواتده اولدیغی کبی یر اوزره رنده دخی اجرا اولونسون.
۱۱ یومی اکمکیمیزی بزه بو کون ویر. ۱۲ وَ بزه صوچلو اولانلاره
باغیشلادیغیمیز مثللو بزم صوچاریمیزی باغیشلا. ۱۳ وَ بزی اغوايه
کتیرمه، لکن بزی شیردن قورتار. زیرا ملکوت وَ قدرت وَ عزت
الی الابد سنک در، آمین!

Rabbani Douعا. (Mat. VI, 9-13.)

9. *Ey' sémavatda olan péderimiz! Ismîñ mouqad'dés
olsoun.* 10. *Mélékûtûñ gélsin. Iradétîñ sémavatda ol-
doughou gibi yér üzérindé dakhi ijra olounsoun.* 11. *Yér-
mi ékméyimizî bizé bou gûn vèr.* 12. *Vé bizé souchlou
olanlara baghîshladîghîmîz' misîl'lou bizim souchlarîmîzî
baghîsh'la.* 13. *Vé bizi igh'vaya gétirmé, lakin bizi shé-
rirdén qourtar. Zira mélékût vé qoudrét vé iz'zét îlêl ébéd
sénîñ dîr, Amin!*

First Part.

Turkish Grammar.

درس ۱ Lesson 1.

Definite and Indefinite Articles.

Definite Article Turk. *Harfî Tarif*. حرف تعریف

Indefinite » » *Harfî Ténkir*. حرف تنکیر

تعلیم Exercise 1. صفحه ۲۹ p. 29.

(Transliteration.)

1. *Bir chojouq. Chojouq. 2. Bir goush. Qoush. 3. Eokûz. Bir êokûz. 4. Shou déré. Bir déré. 5. Bir yaqîn kéoy. Yaqîn bir kéoy. 6. Yûksék bir dagh. Bir yûksék dagh. 7. Ouzaq shéhîr. Shéhîr ouzaq dîr. O shéhîr ouzaq' mî dîr? 8. Bou bêdyûk dagh. Bou dagh bêdyûk' mû dûr? Dagh bêdyûk' mû dûr? Bir bêdyûk dagh. 9. Eyi chojouq. Chojouq éyi dir. O éyi chojouq. O chojouq éyi bir chojouq dour. 10. Bou at. Bir at. At. Eyi at. Bou bir at dîr. Bir éyi at. At éyi dir. 11. Ouzaq bir shéhîr. Bir yaqîn shéhîr. Shéhîr yaqîn' mî dîr? Shéhîr ouzaq dîr. 12. Hava éyi dir. Hava sijaq' mî dîr? Hava so-vouq dour. 13. Qardash vé qiz qardash zéngin dirlér. Qardash, qiz qardash, baba vé ana éyi dirlér. 14. Sên bêdyûk' mû sân, kâchûk' mû sân? 15. Qaraqoush (eagle). Qara dagh (Monte-negro). Qara déñiz (Black Sea). Aq déñiz (Mediterranean). Aq baba (vulture). Aq dagh.*

(Translation.)

1. A boy. The boy. 2. A bird. The bird. 3. The ox. An ox. 4. That valley. A valley. 5. A near village. 6. A high mountain. 7. A distant city. The city is far. Is that city far? 8. This big mountain. Is this mountain big? (Is this a big mountain?) 9. The good child. The child is good. That good boy. That [boy] is a nice boy. 10. This horse. A horse. The horse. The good horse. This is a horse.

A good horse. The horse is good. 11. A distant city. A neighbouring city. Is the city near? The city is far. 12. The weather is pleasant [good]. Is the weather hot? The weather is cold. 13. The brother and sister are rich. The brother, the sister, the father and the mother are good. 14. Are you old [big] or young [little]? 15. The eagle. Montenegro. The Black Sea. The Mediterranean. The vulture. The White Mountain.

ترجمه ۲ Translation 2. p. 30. ص ۳۰

۱ آت . برآت . برای آت . ای آت . برآت و براوکوز . ۲ برآو .
 بر بویوک او = بویوک بر او . بویوک او . او بویوک در . ۳ بر آدم . آدم .
 بر آق آدم . آق بر آدم . آق آدم . ۴ قاره دگیز . قاره طاغ = قاره داغ .
 آق دگیز . آق طاغ = آق داغ . ۵ بر آق کل . آق کل . قیرمیزی کل .
 ۶ کوتو بر چوجوق ' بر کوتو چوجوق ' بو . [چوجوق] کوتو بر چوجوق در .
 کوتو چوجوق بودر . ۷ او یاقیندر = او یاقین در . شهر اوزاق در =
 شهر اوزاقدردر . ۸ برآت ' بر قوش و براوکوز . ای آت و بویوک اوکوز .
 ۹ بو قوش آق در . بو قوش آق می در ؟ = بو قوش آق میدر ؟ قاره در .
 ۱۰ قارداش کنج در . او [آدم] ای بر آدم در . ۱۱ قاره قوش بویوک
 بر قوش در . بو قوش کوزل بر قاره قوشدر . ۱۲ آق دگیز بویوک بر دگیز
 در (دکیز ' ده کیز ' دگیز) .

(Transliteration.)

1. At. Bir at. Bir éyi at. Eyi at. Bir at vé bir êokûz.
 2. Bir év. Bir bêdyûk év. Bêdyûk bir év. Bêdyûk év. Ev bêdyûk
 dîr. 3. Bir adém. Adém. Bir aq adém = Aq bir adém.
 Aq adém. 4. Qara déñiz. Qara dagh. Aq déñiz. Aq dagh.
 5. Bir aq gûl. Aq gûl. Qîrmîzî gûl. 6. Kêôtû bir chojouq
 = Bir kêôtû chojouq. Bou [chojouq] kêôtû bir chojouq dour.
 Kêôtû chojouq bou dour. 7. Ev yaqîn dîr. Shêhir ouzaq dîr.
 Bir at, bir qoush vé bir êokûz. Eyi at vé bêdyûk êokûz. 9. Bou
 qoush aq dîr. Bou qoush aq' mî dîr? Qara dîr. 10. Qardash
 génj dîr. O [adém] éyi bir adém dîr. 11. Qara qoush bêdyûk
 bir qoush dour. Shou qoush gûzêl bir qara qoush dour. 12. Aq
 déñiz bêdyûk bir déñiz dîr.

۱. بن کوچوک ایم. ۲. سن کنج سین. ۳. اونلر زنگین درلر.
 ۴. بابا ای در. ۵. آت کوتو در. ۶. او شهر اوزا قدر. ۷. شهر اوزاق میدر?
 ۸. هوا صیجاق میدر? ۹. اوت صیجاقدر. ۱۰. قوش بویو کدر.

1. *Bén kûchûk ûm* I am little. 2. *Sén génj sin* Thou art young. 3. *Onlar zéngin dirlér* They are rich. 4. *Baba éyi dir* The father is good. 5. *At kêôtû dûr* The horse is bad. 6. *O shéhîr ouzaq dîr* That city is far. 7. *Shéhîr ouzaq' mî dîr?* Is the city far? 8. *Hava sîjaq' mî dîr?* Is the weather hot? 9. *Ev'vêt sîjaq dîr* Yes, it is. 10. *Qoush bêdyûk dûr* The bird is big.

درس ۲ Lesson 2.

The Substantive Verb.

تعلیم Exercise 3.

ص ۳۳ p. 33.

(Transliteration.)

1. *Faqir' misin? Zéngin misin? — Bén faqir déyilim, ikh'tiyar adém faqir dîr.* 2. *Gûzél dépélér, yûksék daghlar, bêdyûk adalar vé yéshil yapraglar.* 3. *Zéngin qonshoular, faqir dostlar vé bir ikh'tiyar askér.* 4. *Bir tazé sou vé qah'vé vér. — Sou tazé dîr, qahvé tazé déyil dîr.* 5. *Yapraq yéshil' mî dîr, qîrmîzî' mî dîr? — Efféndim yapraq yéshil dîr, qîrmîzî déyil dîr.* 6. *Chojouqlar ténbél' midir? — Khayr, Efféndim, chojouqlar ténbél déyil dirlér, chalîshqan dîrlar.* 7. *Askér ihtîyar' mî génj mî? — Efféndim, askér pék ikh'tiyar vé hasta dîr.* 8. *O jêdmêrd dost pék hasta dîr.* 9. *Biz ténbél déyiliz, chalîshqanîz.* 10. *Sén pék ténbél sin. — Bén ténbél déyil im, ténbél sén sin.* 11. *Khayr, Efféndim, ténbél shou yorghoun qonshou dour.* 12. *Ahméd efféndi dost vé khîsîm dîr, dûshmén déyil dîr.* 13. *Artin Bêy qonshou vé dost dour.* 14. *Qahvé hazîr' mî dîr, déyil' mî dîr? — Evvêt, Efféndîlér, qahvé vé sou hazîr dîr.* 15. *Jorjî Bêy hasta' mî dîr? — Khayr, efféndim, hasta déyil yorghoun dour.*

(Translation.)

1. Art thou poor? Art thou rich? — I am not poor, the old man is poor. 2. Pretty hills, high mountains, great islands and green leaves. 3. Rich neighbours, poor friends and an old soldier. 4. Give [me] some (a) fresh water and some coffee. The water is fresh, the coffee is not fresh. 5. Is

the leaf green or red? — [My] sir, the leaf is green [and] not red. 6. Are the children lazy? — No, sir, the children are not lazy, they are diligent. 7. Is the soldier old [or] young? — [My] Sir, the soldier is very old and sick. 8. That generous friend is very sick. 9. We are not lazy, we are diligent. 10. Thou art very lazy. — I am not lazy, you are the lazy one. 11. No, sir, that tired neighbour is lazy. 12. Mr. Ahméd is [a] friend and a relative, he is not an enemy. 13. Mr. Pascal is a neighbour and a friend. 14. Is the coffee ready or (is) not? — Yes, gentlemen, the coffee and the water are ready (is ready). 15. Is Master Georgie sick? — No, sir, he is not sick, he is tired.

ترجمه 4. Translation 4.

۱ کچوک دپه لر . قیرمیزی چیچکلر . یشیل یاپراقلر و کوزل باغچه لر .
 ۲ اوبویوک دکل می در ؟ — اوت افندم بویوکدر . ۳ آطه لر (آدالر)
 کچوک درلر . او آطه کچوک دکلدر . ۴ فهوه چوق ایی در . پک ایی
 بر قهوه دکلدر . ۵ باغچه لر و آغاجلر چوق ایی درلر . ۶ قهوه حاضر می ؟
 — خیر افندم . ۷ سز حاضر میسیکنز = حاضر میسیکنز ؟ — اوت
 افندیلر ، حاضریم . ۸ چارلی افندی کیم در ؟ — چوق ایی بر قونشو
 (قوگشو) در . ۹ صوتازه میدر ؟ خیر افندم تازہ دکلدر . — بر تازہ صو ویر .
 ۱۰ باغچه پک اوزاق میدر ؟ — خیر افندم ، چوق اوزاق دکلدر ، یاقیندر .
 ۱۱ احمد بک ایی بر عسکر در . ۱۲ جومرد بر آدمدر . ۱۳ او افندی
 طمعکار دکلدر . ۱۴ جورجی بک پک کنجدر .

(Transliteration.)

1. Kùchùk dépélér. Qîrmizî chichéklér. Yéshil yapraqlar vé gûzél bahjélér. 2. Ev bêoyûk déyil' mî dir? — Evvêt, Efféndim, bêoyûk dûr. 3. Adalar kùchùk dûrlér. O ada kùchùk déyil dir. 4. Qahvé choq éyi dir. Pék éyi bir qahvé déyil dir. 5. Bahjélér vé aghajlar choq éyi dirlér. 6. Qahvé hazîr mî? Khayr, Efféndim. 7. Siz hazîr' mî sîñîz = Hazîr' mî sîñîz? — Evvêt, Efféndilér, hazîrîm. 8. Charlie Effendi kim' dir? — Choq éyi bir qonshou dour. 9. Sou tazé midir? Khayr, Efféndim, tazé déyil dir. — Bir tazé sou vér. 10. Bahje pék ouzaq' mî dir. — Khayr, Efféndim, choq ouzaq déyil dir, yaqîn dir.

11. *Ahméd Bèy éyi bir askér dir.* 12. *Jêomérd bir adém dir.*
 13. *O Efféndi tamakîûr déyil dir.* 14. *Georgie bék pék génj dir.*

Corrected مصحح Mousahhah'.

- ۱ احمد افندی پک جو مرد دکلمیدر؟ — خیر، احمد افندی پک
 طمعکار در. ۲ آرتین اغا پک کوزل بر آدم دکلدرد. ۳ اونلر کوزل آدم
 دکل درلر. ۴ یشیل یاپراقلر، بویوک اغاجلر. ۵ سن حاضر میسین؟
 ۶ بن حاضر دکل میم = می ایم؟ ۷ چوجوقلر چالیشقان دکل میدرلر؟

1. *Ahméd Efféndi pék jêomérd déyil' midir?* — *Khayr, Ahméd Efféndi pék tamakîûr dir.* 2. *Artin Agha pék gûzél bir adém déyil dir.* 3. *Onlar gûzél adém déyil dirlér.* 4. *Yéshil yapraqlar, bédyâk aghajlar.* 5. *Sén hazîr mî sîn?* 6. *Bén hazîr déyil' mî yim?* 7. *Chojouqlar chalîshqan déyil' mî dirlér?*

1. Is not Mr. Ahmed very generous? — No, Mr. Ahmed is very avaricious. 2. Mr. Pascal is not a very good man. — 3. They are not good men. 4. Green leaves, big trees. 5. Are you ready? 6. Am I not ready? 7. Are not the children diligent?

درس ۳ Lesson 3.

The Substantive Verb. (Continued.)

تعلیم Exercise 5. p. 37. ص ۳۷

(Transliteration.)

1. *Bahjéde i-ri aghajlar, vé aghajlarda gûzél méyrelér vé yéshil yapraqlar var dir.* 2. *Evdé bēdyâk bir kēdi vé oufaq bir kēopék var idî.* 3. *Kûchûk chojouqlar bahjéde, vé bēdyâk chojouqlar evde dirlér.* 4. *Chalîshqan oghlanlar méktēbdé vé tēn-billér daghada dirlar.* 5. *Dostlara dost'ouz vé dūshménléré dūshmén'iz.* 6. *Pédér, validé vé khîsîmlar evde déyillér' mî?* (*déyil' mî dirlér?*) — *Khayr, Efféndim, pédér vé validé evde dirlér, khîsîmlar evde déyil dirlér.* 7. *Eyi déyillér, éyi déyil dirlér. Eyi déyil' mî dirlér? Eyi idilér.* — *Khayr, éyi déyil idilér.* 8. *Qah' vé siyah, sūl bēyaz vé sharab qîrmîzî dir.* 9. *Kûchûk kēdi siyah' mî dir?* — *Khayr, Efféndim, bēdyâk kēdi siyah dir; kûchûk kēdi sarî dir.* 10. *Bahjélérdé sarî, bēyaz, qîrmîzî chichéklér var dirlar.* 11. *Evdé kim var?* — *Evdé adém yoq dour.* 12. *Sa-at qach' dir?* — *Sa-at bir bouchouq dour.* 13. *Sa-at deört déyil'*

mîyîdî? — Khayr, Bêyim, dêort bouchouq idi, dêort dêyil idi.
 14. *Bou sa-at êyî mî dir, kêotû' mû dûr? — Khayr, Bêyim, bou sa-at gûzêl bir altoun sa-at dir.*

(Translation.)

1. There are big trees in the garden, (and) there are pretty fruits and green leaves on the trees. 2. There was a big cat and a little dog in the house. 3. The little children are in the garden and the big children in the house. 4. The industrious children are in the school and the idle [ones] in the mountain. 5. We are friends to friends and (we are) enemies to enemies. 6. Are not the father, the mother and the relatives at home? No, sir, the father and mother are at home, the relatives are not at home. 7. They are not well. Are they not well? They were well. — No, they were not well. 8. The coffee is black, the milk is white and the wine is red. 9. Is the little cat black? — No, sir, the big cat is black, the little cat is yellow. 10. There are yellow, white [and] red flowers in the garden. 11. Who is there at home? 12. What o'clock is it? — It is half past one. 13. Was it not five o'clock? — No, sir, it was half past four, it was not four. 14. Is the watch good [or] bad? — No, sir, this (watch) is a good gold watch.

ترجمه ۶ Translation 6.

۱ او خسته می ایدی؟ — خیر بکم! خسته دکل ایدی، عسکر
 چوق خسته ایدی. ۲ احمد بك اوده میدر؟ خیر افندم، باغچه ده در.
 ۳ اوده کیم وار؟ — اوده حَسَن افندی وار. ۴ یدی کون و طقوز
 (دوقوز) ساعت. سکز بوچوق کون. ۵ قهوه صیجاق می ایدی؟ —
 اوت افندم، قهوه و سود صیجاقدر، صوغوق دکلدرد. ۶ بوکنج افندی
 کیمدر؟ — کریم افندی در. ۷ اوچ ویدی: اون؛ بش و آلتی:
 اونبر ایدرد. ۸ بر کونده اون ایکی ساعت واردرد. ۹ آق شهر، اسکی
 شهر و یخی شهر کوزل بویوک شهرل درلر. ۱۰ آق دگیزده قاچ آطه لر وار
 در؟ (آطه وار در)؟ ۱۱ قاره دگیزده قاچ آطه وار در؟ — ایکی
 اوچ کوتو آطه لر وار در.

(Transliteration.)

1. *O hasta' mîyîdî (mî idi)? — Khayr, Bêyim, hasta dêyil idi, askér choq hasta idi.* 2. *Ahméd Bêy évde mî dir? Khayr,*

Effëndim, bahjédé dir. 3. Evdê kim' var? — Evdê Hassan Effëndi var dir. 4. Yédi gûn vé dogouz sa-at. Sékiz bouchouq gûn. 5. Qahvé sîjaq' mî yîdî? — Evvét, Effëndim, qahvé vé sîd sîjaq dir, sovouq déyil dir. 6. Bou génj Effëndi kim' dir? — Kêrim Effëndi dir. 7. Uch vé yédi: on', bêsh vé altî: onbir' édér (makes). 8. Bir gûndé on iki sa-at var dir. 9. Aq shéhîr, Esgî shéhîr vé Yéni shéhîr gûzél [vé] bêdyûk shéhîrlér dirlér. 10. Aq déñîzde qach' ada var dir? 11. Qara déñîzde qach' ada var dir? — Iki uch kêotû adalar var dir.

Corrected مصحح Mousahhak'.

۱ آق دگیزده چوق بویوک و کوچوک آطه ل وار در . ۲ ساعت بش
 بوچوقدر . ۳ ساعت قاچ وار = ساعت قاچدر ؟ — ساعت یاریم در .
 ۴ ایی چوجوق اوده می ؟ ۵ باغچه ده بویوک* بر آغاچ یوقدر . ۶ سن
 ایی بر چوجوق دکلسین .

1. *Aq déñîzde choq bêdyûk vé kûchûk adalar var dir.* There are many small and big islands in the Mediterranean Sea. 2. *Sa-at bêsh bouchouq dour.* It is half past five o'clock. 3. *Sa-at qach var? or Sa-at qach dir?* What o'clock is it? — *Sa-at yarîm dir.* It is half past twelve (It is not correct to say *on iki bouchouq*). 4. *Eyi chojouq évdé mî?* Is the good boy at home? 5. *Bahjédé bêdyûk bir aghaj yoq dour.* There is not any (a) large tree in the garden. 6. *Sén éyi bir chojouq déyil sin.* You are not a good boy.

درس ۴ Lesson 4.

Declension of Nouns *Ahvalî Isim.*

حال *hal* case, Ar. pl. احوال *ahval* cases. اسم *ism, isim* noun :
 احوال اسم 'اعراب *eerab, ah'valî isim* Declension of the Nouns.

مجرد <i>Mûjerréd'</i>	Nominative
مضاف الیه <i>Mûzafûn iléyhi'</i>	Genitive
مفعول الیه <i>Méfouloun iléyhî'</i>	Dative
مفعول به <i>Méfouloun bihi'</i>	Accusative
مفعول فیہ <i>Méfouloun fiyhî'</i>	Locative

* بویوک or بویوک in the text, the correct form is بویوک .

مفعولٌ عنه *Méfouloun anhou'* Ablative

مفعولٌ معه *Méfouloun mahou'* Instrumental.

Note. 1. The last case is not included in the list of Declensions, to make the list as short as possible. It is made by the addition of *إله* *ilé, lé* 'with, by'; as: *چو جوغيله* *pédér ilé, tash ilé, chojoughou ilé* with the father, by a stone, with his child.

2. *مضاف إليه* *mûzafûn iléyhi* lit. 'modifier', the first member of the *Izafét*, always followed by a *مضاف* *mûzaf* 'annexed, modified', the 2nd member of the *Izafét*. The connexion is called *Izafét* (§ 107).

3. *مفعول فيه* *méfoul* lit. 'object of a verb': *مفعول إليه* *méfouloun iléyhi*, — *fiyhi* the objects of the verb modified by the Arab. prepositions *فيه* *iléyhi, fiyhi* 'to, in' (Turk. *-é, -a; -dê*) i. e. Dative, Locative etc.

تعليم 7. Exercise 7. ص ٤٥ p. 45.

Singular مفرد *Mûfréd.*

Plural جمع *Jém.*

N. بابا <i>baba</i>	} the father.	بابالار <i>babalar</i>	} the fathers.
G. بابانك <i>babanîñ</i> of		بابالارنك <i>babalarîñ</i> of	
D. بابايه <i>babaya</i> to		بابالاره <i>babalara</i> to	
A. باباي <i>babayi</i>		بابالاري <i>babalarî</i>	
L. باباده <i>babada</i> in		بابالارده <i>babalarda</i> in	
A. بابادن <i>babadan</i> from		بابالاردن <i>babalardan</i> from	
I. بابايله <i>baba ilé</i> with		بابالاريله <i>babalar ilé</i> with	

1. Three days; from [in] three days; to [for] five francs; the six trees [acc.]. 2. In seven evenings; a good garden [acc.]; to a beautiful girl. 3. A little cat [acc.]; in [on] a high hill; in Montenegro. 4. The Mediterranean Sea [acc.]; the red flowers [acc.]. 5. From many; many [acc.]; from the few; to the few. 6. The beautiful (ones) [acc.]; from the bad; in the wells. 7. The coffee [acc.]; from the coffee; in [cn] the girls. 8. To the boys; the book [acc.]; from the book. 9. To the cold; to the hot; the little one [acc.]. 10. To the arrow, from the arrow; from the hand, the hand [acc.]. 11. To the village; in the village; from the villages, from the valley; from the hill; from the leaves; the leaves [acc.].

Translation 8. ترجمه ۸

۱ طاغله؛ طاغلرک؛ طاغلره، طاغلردن (داغله، داغلرک، داغلره، داغلردن). ۲ درت بش آغاج = آغاجار؛ اوچ آغاجلرده؛ ای آغاجک، ای آغاجلرک، ای آغاجلردن. ۳ کتایی ای یه ویر. بویو کدن. ۴ دره ده؛ دره لره. دره لری شیلدر. ۵ کویدن یشیل دیه لری، قاره داغلری و آق چیچکلری کوردن. ۶ صیجاقده، صیجاغه، صیجاغی، صیجاق. ۷ افندی بی کوردم؛ افندی یه؛ افندیلرک، افندیده. ۸ یشیل یاپراغی، یشیل یاپراقلرده؛ برچوق یشیل و کوزل یاپراقلرده. ۹ قهوه نلک، قهوه ده، قهوه دن؛ قهوه لره. ۹ صیجاقدن؛ صوغوقدن؛ کوچوکدن بویوکه (بویو کده). ۱۰ بویوک آدم لره. ۱۱ آقه و قاره بی. ۱۲ بش فرائقه.

Corrected Mousahhak' مصحح

۱ صویک، آناه، بابادن؛ بویو کدن؛ کوچوک؛ صودن. ۲ آغانک، قارداشک؛ صیجاقلر، یاپراقدن. ۳ یاپراغک، قونشونک. اوقی، طوقه (toq satisfied). ۴ فرانقه، فرائقی، بوچوغه؛ دره بی؛ دره نلک.

Lesson 5. درس ۵

Kinayat The Pronouns. کنایات

ضمیر شخصی	Zamiri Shakh'si	Personal pronouns.
ضمیر اضافی	Zamiri Izafi	Possessive »
ضمیر وصفی	Zamiri Vasfi	Adjectival »
اسم اشارت	Ismi Isharét	Demonstrative »
ضمیر تأکید	Zamiri Téékidi	Reflexive »
ضمیر استفهامی	Zamiri Istifhami	Interrogative »
ضمیر مبهم	Zamiri Múbhém	Indefinite »

تعلیم ۹ Exercise 9. ص ۵۳ p. 53.

1. Our; with me, on me; from us; your, with you, on you; to you; to him; with him, on him. 2. From him; himself [acc.]; from himself; his; to you. 3. Their milk [nom.], their milk [acc.]; in our coffee; from your house. 4. From his house; from him; (*onouñ*) his; (*évinñ*) of his house, (*évi*) his house [nom.]. 5. My tea, your tea, their tea; our tea [acc.]; their tea [acc.]; his tea, the tea. To us and to you, from us and from you, from them and from you. 7. There are large and beautiful trees in their, (in) our and (in) your garden. 8. I have no outdoor boots on my feet; you have boots on your feet. 9. Your foot, their feet, on their feet. 10. My water, in my water, your water, in their water. 11. Our water is very good, yours is bad (filthy) and scanty. 12. Both of us, three of us, and four of us are diligent; they are lazy. 13. Your children are in that house. Our children are in our house. 14. My shoes and boots; the shepherd's sandals and stick. 15. Your daughter's red slipper and black stockings. 16. His coffee-pot; in their coffee-pot. There is no coffee in their coffee-pot. 17. A cup of coffee; two cups of milk. 18. Your son; your son [acc.], with (on) our son; with (in) your master; with (in) our master; in your eye.

ترجمہ ۱۰ Translation 10.

۱ بنی 'او' اونلر 'سز = سیز' سن 'بنم' اونلٹ (her) 'اونلٹ
(his) 'سنلٹ' بزم 'سزلٹ' اونلرلٹ. ۲ بٹکا 'سٹکا' سزہ 'سندہ
(on thee) 'سزده (on you) 'بنده' بدن. ۳ اونی 'کندینی'
اوٹا 'اونده' اوندن. ۴ کدی بی 'کدی' کدیس 'کدیسنی'
کدیلری 'کدیلرینی' کدیلری (their cats) 'کدیلری (their cat).
۵ قیزی 'قیزی' قیزی [acc.] 'قیزیکیزی [acc.] ۶ دره لرندہ
اومزده 'باغچه گیزه' آتیکیزه = اومزده 'باغچه کزه' آتیکزه.
۷ اوغلم = اوغلوم 'اوغلمه = اوغلومه' اوغلنه = اوغلینه (۱۰۴) :
چوجوقلری. ۸ وقتیکیزده 'وقتیکیزدن' وقتینه. ۹ بورونی = بورنی
برونی : بورینلٹ = بروینلٹ : بورینکیزه = بروینکزه 'بورونلری.

١٠ شهرده 'شهریکیزده' شهریکیزه 'شهریزدن' ١١ باشمده 'باشنده'
 = باشنده 'باشیم' باشم 'باشیمی' = باشمی ١٢ چای (nom.) 'چای'
 (acc.) 'چایی' 'چایینی' 'چاییمزده' = ایرماغیمزده ١٣ چوبان
 چوبانلری 'چوبانلری' چوبانارینی ١٤ قالوشلرم 'قالوشک' چاریقلری
 چورابلری و فوطینلری 'فینجانیمز' جزوه گیز 'چاریقلرم' چورابلرک
 فوطینلریز 'فینجانیکیز' جزوه لری.

Corrected Mousahhak' مصحح

١ اوغلی 'oghlu' اوغلیکیز 'oghluñouz' ٢ آناسی 'قاپوسی'
 قاپیسی 'قپوسی' کدیسی ٣ آیقلری 'آیاغیکیزده' کدیز 'مومی'
 دره لری ٦ بالینی 'بالیقندن' کوزی ٦ چوراینک = چورابنک.

Lesson 6. درس ٦

The Izafét Izafét. اضافت

Exercise 11. تعلیم ١١ p. 59. ص ٥٩

1. *Familyamîzîñ sayîşî on altî dir: pèdèrim vé validém iki, ùch biradèrlèrim bësh, biradèrlèrimîñ ùch gèlinlèri sèkiz, bèdyûk qardashim Ali bèyiñ baldîzî doqouz, dêort yégènlèrim on ùch, khalayîq vé bir khîzmétkîâr on bësh vé bèn dakhi on altî* = The number of our family is sixteen: my father and mother: two, my three brothers: five, the three wives (*gèlin* sister-in-law) of my brothers: eight, the sister-in-law of my elder brother Ali Bèy: nine, my three nephews: thirteen, the maid-servant and a man servant: fifteen and I: sixteen. 2. My mother has three cages in her room (§ 121); in one of these cages there is a beautiful [and] big bird. 3. *Dûn bizdè iki mâsafir varîdî: boun-lardan biri kûchûk qardashîmîñ bajanaghlîñ biradèri idi, olbiri qonshounouzouñ gûcéyisi idi.* There were two guests in our house yesterday: one of them was the brother of the brother-in-law of my younger brother, the other our neighbour's son-in-law. 4. The number of the books was ten: five of them

are at home and five (also) in the school. 5. This gentleman is Vahan Effendi, my aunt's son. 6. That little boy's mother (mamma) is very sick. 7. *Bédyük validémiñ éltisi babamîñ amoujasîniñ qarîsî dîr, vé bizé khîsîm dîr.* The sister-in-law of my grandmother is my father's uncle's wife and related to us. 8. *Dûñûr énishténiñ anasî vé babasî vé géliñiñ qaynana vé qaynatasî dîr.* A *Dûñûr* is a brother-in-law's (*énishté*) mother and father and a daughter-in-law's (*géliñ*) father-in-law and mother-in-law. 9. *Damad qîzîñ gojasî vé dûñûrûñ oghlou dour.* A son-in-law is a daughter's husband and a son of the *dûñûr*. 10. *Amoujazadéyé amouja oghlou da dérlér; dayî zadéyé dayî oghlou vé téyzé zadéyé téyzé oghlou da dérlér.* A cousin is also called an uncle's son (or aunt's son). 11. *Géorûmjé gojanîñ qîz qardashî vé élti gojanîñ qardashîniñ qarîsî dîr.* A *Géorûmjé* is a husband's sister, and an *élti* is the wife of a husband's brother. 12. *Qîz qardashîñ oghlouna yégén vé qardashîñ oghlouna da yégén dérlér.* A sister's son and a brother's son is called a nephew (*yégén*). 13. Sea-water, apple-juice, apple-wine (cider).

ترجمه ۱۲ Translation 12.

۱ قهوه جزدهسی ' قهوه فینجانی ؛ بر اوقه ین قهوهسی . ۲ اینک سودی ؛ اینه کک سودی . اینک سودنده ؛ اینه کک (اینکک) سودنده .
 ۳ اونلردن اوچی ؛ اوکوزلرک ایکیسی ؛ آلتون ساعتلرک اونی . ۴ ایکی شیشه شراب ؛ بر قدح صو . ۵ اوچ اوقه چای ؛ اوچ بوچوق آرشین بز .
 ۶ کویک چوجوقلری ؛ کوی چوجوقلری . ۷ اونلردن ایکیسی ؛ پدرم و دهدهم . ۸ انکلیر حکومتی ؛ انکلیر ملتی ؛ پاریس شهری .
 ۹ باغچه ناک قاپوسی ؛ باغچه قاپیسی = قاپوسی . ۱۰ اول چوجوقلردن ایکیسی = اول چوجوقلرک ایکیسی ؛ سزک چوجوقلرک ایکیسی = سزک چوجوقلردن ایکیسی . ۱۱ عموجه زاده لریدن دوردی = عموجه زاده لریمک دوردی = دورت عموجه زاده لریم . ۱۲ یکنمک کتابلرینک مقداری چوقدر (صایسی بویو کدر) . ۱۳ بن سنک اوغلک دکل میم ؟ = بن سزک اوغلیک دکل میم و سیز بنم والدینم (آنام بابام) دکلمیسیک دکل میم ؟ — اوت ' اوغلوم ' سن بنم اوغلوم سین ' بن سنک پدرک ایم (پدرم) و او سنک

والدہ لک در . ۱۴ بجیہ خانیم بنم ہم شیرہم و ماری خانیم اونک التیسی در .
 ۱۵ بر شہر قاپیسی ؛ شہرک قاپیسی ؛ بر شہرک قاپیسی ؛ بر شہرک بر
 قاپیسی ؛ شہرک بر قاپیسی (= قاپوسی = قپوسی) .

Correction مصحح *Mousahhak* .

۱ او کتاب بو چالیشقان چو جو غشدر . ۲ بر صوقدھی ؛ بر فینجان
 قہوہ . ۳ یکہ ننگ (یکنمک) چیچکری ؛ مکتبک قاپیسی . ۴ اونلرک
 ایکسیسی . ۵ سیزدن بری . ۶ اونک اوی بویو کدر ؛ اولک باغچہ سی ؛
 اونک اوغلی خستہ در .

Lesson 7. درس ۷

The Verb To HAVE.

Exercise 13. صحیفہ ۶۷ p. 67. تعلیم ۱۳

I. 1. There are many trees in our garden: apples, pears, apricots. There are pretty red apples on the apple-tree; there are very few pears on the pear-tree; but there are no apricots on the apricot tree. 2. What have they got? — They have three pounds of grapes, four pounds of pears and some morella cherries. 3. The chestnut-tree has large chestnuts. There are large chestnuts on the chestnut-tree. 4. Ali had fifteen piastres; how many piastres did you have? 5. Were there any grapes in the vineyard? — No, sir, there were no grapes, but there were peaches, oranges and lemons. 6. The little girl has a flower. There was a flower in the hand of the little girl.

II. 7. Have you any money? — Yes, I have fifteen piastres, but your servant had no money. 8. The master has a gold pen, have you [one] too? — I have not, but my brother has a *beautiful gold pen. 9. Has the child any book? — Yes, the child has the book**. 10. Has your uncle any money? Is there any money? I have not the money, neither has my uncle. 11. Have you the paper and the pen? — No, I have

* Correct the text کوزل *gûzêl* instead of کوزال

** Correct the text کتاب *kitab* instead of کتب

neither paper nor pen; but my brother has both paper and pen. 12. Have you the bread? 13. Shepherd Nējib has the black sheep. 14. The maid-servant has the eggs and the vinegar. 15. Did you not have the cheese? — No, sir, we had not the cheese, we had the butter.

ترجمه ۱۴ Translation 14.

I. ۱ بنم بر المام وار در. (بنده بر الما وار در)؛ سنځ بر آز کیرازځ وار. (سنده بر آز کیراز وار در). پورتوقالر اونده در. ۲ کوپک قارداشمنده در؛ خاله کزځ بر کدیسې وار. (خاله گزده بر کدی وار)؛ اونلرځ اوچ آتی وار. (اونلرده اوچ آت وار). ۳ سنده نه قدر پاره وار در. (سنځ نه قدر پاره ځ وار در). — بنم اون یدی غروشم وار در. (بنده اون یدی غروش وار در). ۴ سنځ هیچ شکرځ وار میدر؟ (سنده هیچ شکر وار می؟) — خیر افندم! بنده هیچ شکر یوقدر (بنم هیچ شکر یوقدر). ۵ بنم قلم یوغیدی (بنده قلم یوق ایدی). ۶ قلم بنده ایدی؛ قلم بنده دکل ایدی. ۶ بځا بر آز الک و اوزوم ویر. — سنده هیچ الک و اوزوم وار می؟ (سنځ الک و اوزوم وار می در؟) ۷ طورونځرځ قاچ چوجوغی وار در¹؟ — ایکی چوجوغی وار در: بری اوغلان بری قیز (اول بری قیز).

II. ۸ بنم بر کوپکم وار میدر؟ (بنده بر کوپک وار میدر؟). — اوت افندم؛ سنځ بر کوپک وار و برادرمنځ بر آتی وار در. (سنده بر کوپک و برادرمنده بر آت وار در). ۹ قلم اونده میدر؟ — خیر افندم! اونده قلم یوقدر. ۱۰ کتابځ زده در؟ — عموجهم کیده در. ۱۱ پاره کیمده در؟ — پاره ځ بنده در. ۱۲ مطبخده² بر خدمتکار وار میدر؟ خدمتکار مطبخده میدر؟ ۱۳ خدمتکار مطبخده در.

¹ If the object be a rational being the Locative form is not used. — ² *matbakh* vulg. *moutvakh* kitchen.

مطب‌بخده بر خدمتکار وار در. ۱۴ قلم و کاغذ کیمده در؟ قلم بابا گده
ایدی و کاغذ بنده در (کاغذ ایسه بنده در). ۱۵ یومورطه وار می؟
(هیچ یومورطه وار میدر؟) — اوت افندم، چوق یومورطه وار در.

درس ۸ Lesson 8.

کنایات The Pronouns. (Continued.)

تعلیم Exercise 15. صفحه ۷۳ p. 73.

1. *Ésvabîñîz nêrédê dir?* — *Ésvablarîmîz siziñ êvdê dir; faqat pêdêrimîñkilêr amoujam gîldê idi.* Where are your clothes? — Our clothes are in your house, but those of my father were at my uncle's. 2. What have you in your hands? — (I have) a calico waistcoat, a broad-cloth pants, [and] a frock-coat. 3. Whose are the knife, the hat and the stick which you have? — The hat which I have is my little nephew's, the stick is mine and the knife is the cook's (*ashî*). 4. Shepherd Ahméd is a poor man, "his shirt has no lining" (he is exceedingly poor). 5. Whose knife have you? — I have neither Joseph's knife, nor those of the baker. 6. Whose are this hat and stick? (To whom do this hat and stick belong?) — They are my own, those of the master are not here. 7. The gown of my sister is [made] of red wool and her handkerchief of silk. 8. His clothes are very old (*êski* worn). 9. The house of this (man) is newer than that man's. 10. That child's dress is very neat (*témiz*). 11. The pictures of (in) this book are very large; but those of my uncles' are small. 13. Here is a petticoat and there is a hat.

ترجمه Translation 16.

۱ اونڭ؛ اونڭکیلر؛ اونلرکیلر. ۲ بونده کی؛ اوراده کی؛
بوراده کی. ۳ سیزده بزم ستریز می وار در یوخسه قونشولریزیشکیلر
می وار؟ — بنده سیزڭ ستریکز یوقدر، پدریشکیلر بنده در. ۴ قیز
قارداشیمشکی؛ والدهمشکیلر؛ عموجهمشکیلردن. ۵ بوراده کی
اوکوزلر؛ اوراده کی اینکلر. ۶ بو اولر بویوکدر؛ او او کچوکدر؛ او

آودن . ۷ بنم لاستیقارم (قالوشارم) زده در و تیزه مگکیار زده در ؟
 ۸ سنگکیار بوراده در و تیزه گگکیار اوراده در لر . ۹ کندیکه ؛
 کندیسندن ؛ کندیزده . ۱۰ والدهم کندی باغچه سنده در ؛ همشیره
 کندی آوینده در ؛ همشیره اونک آوینده در . ۱۱ کندی باستونم ؛
 اونک کندی کتابی ؛ کندی اوطه سینده .

Note. There occurred a misprint in the 1st line of the Exercise 17th: نو یورکلی read as نو یوکی *New Yorklou*.

درس ۹ Lesson 9.

The Adjective *Sîfét* صفت

تعلیم Exercise 17.

۱ *Londonlou, Bostonlou, Newyorklou, Parisli.* A Londoner; a man of Boston, Bostonian; New Yorker, Parisian.
 ۲ استانبولی ، آماسیهلی ، ازمیرلی ، حلبلی ، اسکندریهلی ، جاپونلی ،
 چینلی (چین ماچینلی) ، قاره طاغلی ، مونجسونلی ؛ قدسلی = قدس شریفلی
 (*Qoudouslou, Qoudsou Shérifli*) ؛ ویانهلی ، کیریدلی ، ماجار ،
 رومالی or جینیویز . ۳ کردجه = کوردجه ، آلمانجه ، چرکسجه ، تالانجه ،
 عربجه ، آرنآودجه ، فارسی = عجمجه ، رومجه ، بلغارجه = بلغارجه ،
 ارمنیجه ، چینجه ، ترکجه = تورکجه . ۴ Greek, religious; belong-
 ing to the country, school; manly; belonging to the class.
 ۵ مملکتجه ، تاجارجه ، اصناجه ، صنفجه ، عقاجه ، شیطانجه . ۶ طالتجه ،
 اییجه = ایوجه ، صوغوججه ، صیجاقجه ؛ یوکسکجه ؛ شیشمانجه .
 ۷ کاغدجی ؛ اسکيجی ، قاطرجی ، اشکجی ، آتجی . ۸ یاغجی ؛ باغجی ،

باغچه جی: 'الکچی: قهوه جی' شکر جی 'طوماتسجی' پاتاتسجی
 سودجی 'توتونجی'. ۹ ستریلک 'کوملک' 'قوشاقلق' 'چیزمه لک'
 مندیملک. ۱۰ اون پاره لق: 'بیگ غروشلق: بشیوز غروشلق' بر غروشلق
 بر پاره لق 'اوقاقلق'. ۱۱ اوسیز 'آتسز' کتابسز 'اشکسز' قهوهسز
 چایسز: 'سودسز قهوه' 'سودلی قهوه'. ۱۲ بیاضجه = آجه 'قاره جه =
 سیاهجه' 'یوکسکجه' 'چوچه' 'کوزله' 'ایيجه = ایوجه'. ۱۳ انسانلق
 'یوکسکک' 'قاره لق: خواجه لک' 'آشجیلق: قاییقجیلق'. ۱۴ یولداش
 دینداش 'اوطه داش = اوطه شیق'. ۱۵ کوزل کوچوک اللر = کوزل
 الجیکزلر: 'قلمجیکز: ابه جکم = نه نه جیکم'.

Exercise 18. تعلیم ۱۸

1. Who is that man? — He is an American gentleman. What is his name? — His name is Mr. Henry Riggs. 2. Who is this tall (long-statured) foreigner? — He is a gentleman of French nationality. 3. Who was Cæsar (*چزار *chêzar*)? — He was one of the great (emperors) of the ancient Romans. 4. Where is the city of Rome? — It is in Italy, in the country of the Italians. 5. Shékérji oghlou (confectioner's son) Ahméd Agha is a stranger; his occupation is that of a confectioner; his father and his grandfather too were sugarmakers; they were of the guild (*ésnaf*) of confectioners. 6. The salary of this clerk is two hundred piastres. 7. The bookseller sells books; the treacleseller sells treacle. 8. I am not a native of this city, I am a stranger. 9. Your name is Ali, and my name too is Ali, we two are namesakes. 10. My lovely house is very small, but I am very poor (There is poverty on my head). 11. Your brother and I are of the same occupation and age. 12. The man without money is poor; the man with money is rich. 13. Although that is a wooded spot, yet it is dry, there is no water. 14. What is the occupation of your companion? — My companion is a stone-cutter, his father was a baker.

* چزار instead of جزار of the text.

ترجمه ۱۹ Translation 19.

۱ فرانسزجه بیلیرمیسینیز؟ — خیر افندم، آزاجق انکیلیزجه بیلیرم. ۲ بن استانبوللی ایم؛ کوزل ترکیجه بیلیرم. ۳ او دکانچی نه صاتار؟ — او (مرقوم*) کویلولره و شهرلیره اوزوم، شکر و قهوه صاتار. کویلرده و شهرلرده بویله بر چوق دکانلر و دکانچیلر وارد. ۴ بقال! بکشا ۲۰ یارهلق اگک، ۱۰ یارهلق پینیر، ۱۵ یارهلق اوزوم و ۲ غروشلق شکر ویر. ۵ بکشابش غروشلق کاغد ویر. ۶ بوکاغد صاریجه در. ۶ طوزلق نزهده در؟ — بوراده در. ۷ کومورجینک دکاننده کومور یوقدر، کومورجیلک تیز بر صنعت (sana-at) دکلدر. ۸ پارهسز میسین؟ دوستسز سین (پارهسز آدمک دوستی یوقدر). ۹ سن چوق عقلی بر آدم سین؛ سنده عقل وار، لکن خدمتکارک عقلسز در. ۱۰ پینیرجی کیم در و دمیرجی کیمدر؟ — اونلر بنم دوستلرم در «دوستم درلر».

درس ۱۰ Lesson 10.

Interrogative and Indefinite Pronouns.

تعلیم ۲۰ Exercise 20.

1. Who are these children? — They are the children of some of the workmen who are there. Are they all boys? — No, sir, some [of them] are boys, others (some ones) girls. Some of the pens which I have are better than yours; but those of your brother are all good. 3. How much money have you? — My purse is full of money. With what kind of money is it full? — It is full partly (some) of gold and partly (some) silver money. 4. Which of these fruits are unripe and which ripe? — Except the cherries and mulberries the apples, pears and all other fruits are unripe. 5. How are your relations with each other, are they good? — Relations between us are always good, they have never been bad. 6. What have you in the

* *Mérqoum* for 'he', in correct language § 678.

house? — I have a silk handkerchief. 7. How are the sick students? — Though some of them are well, yet others are not at all well.

ترجمه ۲۱ Translation 21.

۱ چوچوقلرک قاق درسی وار در؟ — اونلرک هرکون بش درسی وار در. ۲ بو طاغلرده برچوق (چوق) خیرسیزلر وار در. ۳ جناب الله (Jénabî Allah) بوتون انسانلرک پدری در. ۴ اوناصل برکنجدر — بعض دفعه ایی و بعض دفعه کوتو بر آدمدر. ۵ «هرشیئک بر وقتی وار» هرشیئک بریری وار. ۶ یوسف افندی ایله کیم وار ایدی؟ — کنندی قاریسی و طورونلرندن بعضیلری (وار ایدی). ۷ اوراده ایکی خیرسیز وار ایدی: بری بر طرفنده دیگرری اولبر طرفنده. ۸ بو کون ماریام و آنا بوراده می درلر؟ — هیچ بریسی بوراده دکلدرد. ۹ بو کویده سنک هیچ دوستک وار می؟ (سنک بو کویده دوستک وار میدر؟). — اوت 'بو کویده کی زنکین فاملیالردن بعضیلری دوستم درلر. ۱۰ نجیبه ناک بیاض بر کلی وار می؟ — خیر، فقط قیرمیزی بر کلی وار در. ۱۱ بو مملکتده چوق جامع و کایسه لر وار می؟ — اوت افندم، هر کویده و شهرده بعض کایسه لر و جامعار وار در.

Lesson 11. درس ۱۱

Numeral Adjectives. اسماء اعداد

ism name, noun: Ar. pl. أسماء ésmâ names, nouns.

adéd number: Ar. pl. اعداد adad numbers.

Adadî asliyé اعداد اصلیه	Cardinal Numbers
Adadî tévziyyé اعداد توزیعیه	Distributive »
Adadî késriyé اعداد کسریه	Fractional »
Adadî rasfiyé اعداد وصفیه	Ordinal »

Note. For the sum of 100000 piastres in financial circles the word *yâk* 'load' is used. In English there are two similar words: Plum, which was used for the sum of £ 100000 sterling (now obsolete); and Lac, Lack, in India is equal to the sum of 100,000 rupees. A lac of rupees is equal to £ 6,666/13/4 sterling, as the rupee now equals 1/6. One hundred lacs, or 10,000,000 of rupees, make a Crore.

تعلیم ۲۲ Exercise 22. صحیفه ۹۲ p. 92.

1. How old are you? — I am thirty years old. How old is your brother? — He is thirty seven years old; he was born in 1863 (the 1863th year of Christ). 2. There are forty head of cattle in our stable; there are ten head of horses, a hundred head of sheep, 50 (head of) cows in the meadow, and we have three or four hundred (head of) goats in the herds. 3. In (this) the year (of) 1902 there were in the city of Merzifoun 1179 (pieces of) shops, 35 ovens, 15 inns, 14 mills (*dâyirman*, commonly pronounced as *dâyirmén*), 3091 vineyards, 1128 fields, 139 gardens, 1 meadow, 45 mosques, 26 schools, 114 fountains, 3210 houses and 5 churches. 4. In the (this) year 1902 there were 240 male and 160 female students in Anatolia College. 5. I wrote three (pieces of) petitions and two letters. 6. I have four maps. 7. There are a hundred years in a century, 365 days in a year, 24 hours in a day, 60 minutes in an hour and 60 seconds in a minute. 8. A hundred is composed of ten times ten; ten times ten makes a hundred. 9. 1,050,934; 687,495; 2,340,678.

ترجمه ۲۳ Translation 23.

- ۱ بر اوقه درت یوز درهم در (۴۰۰)؛ بر باطمان آلتی اوقه در.
- ۲ پدرم یتیمش یاشینده در، والدهم ۶۲، برادرم ۴۰ یاشینده در.
- ۳ ۲۰۰ دانه یومورطه، ۵۰۰ دانه جوینز، ۵۰ اوقه الما و اوچ باطمان
- آرمود آل. ۴ او کتابک اسمی نه در؟ بیک بر کیجه در. ۵ الحمراء
- سراینک ۹۹۹ پنچیرهسی وار (ایدی). ۶ بوراده ایکی طاقم روبا
- (clothes) وار در. ۷ اوراده ایکی جنس مندیله وار ایدی: بری مائی
- (ماوی) و اولبری سیاه. (اوراده بری ماوی و دیکری سیاه ایکی جنس
- مندیل وار ایدی). ۸ بوقوماشک (cloth) اوچ قاتی وار در. ۹ بانقه ده
- قیرق یولک پاره وار ایدی. ۱۰ بئم اوچ دوزینه قورشون قلم وار در.

اون ایکی دوزینه بر غروسه یاپار (ایدر). ۱۱ قوندوراجینک اوڭ
چیف قوندوراسی وار. ۱۲ قاچ پاره بر غروش ایدر؟

Lesson 12. درس ۱۲

Numeral Adjectives. (Continued.) اسماء اعداد

تعلیم Exercise 24. p. 99. صحیفه ۹۹

1. [The city of] Constantinople was taken in the 1453th year of our Lord, on the 29th of May N. S.: this date corresponds to the 20th of Jémazil Evvel of the year 857 of the Hijrét.
2. What is the date [of] to-day? It is the 22th Dec., 1900, new Style, and the 9th Dec. old style: to-day is Qaraqish (mid-winter, according to the popular reckoning). 3. Four and forty is equal to fortyfour. 4. What o'clock is it? — It is four according to European time and half past eleven according to Turkish time. 5. My younger brother is the first in the class. What is your place? — I am the third in the class. 6. How much do I owe you? (How much am I in your debt?) — You owe me one Turkish pound and a quarter of a pound and three quarters of a Méjidiyé. 7. This year Ramazan meets (correspond with) the first day of December. 8. Half of the loaf (bread) is too little for me, and the whole is too much. 9. Give (to) the children a present of three piastres each. 10. Three parts (fourths) of the world is water, and one [fourth] land.

ترجمه Translation 25. ۲۵

۱ نسان سنه نك دوردنجی آبی در ' تشرین اول اوننجیسی وکانون
اول اون ایکینجیسی در. ۲ مرقوم آلتش یاشینده در ' پدرم دخی
آلتش سکزیاشینده در. ۳ هر برینه اوز غروش ویر. ۴ اول چوجوقلارک
هر برینه بشر غروش ویر. ۵ بر پاره غروشک قیرق پایده بریدر. ۶ بر آی
سنه نك اون ایکی جزوده بری در. ۷ آلتیشر آلتیشر کلیکیز (۲۱۳ §).
سنه نك اورتسند. ۸ یوزده آلتی (6 0/0 = 60 ٪). ۹ بیکده الی
(0.0 ٪ = 0.00). ۱۰ یکیرمینجی عصرک اونچنجی سنه سنده یز.
۱۱ علی ایی بر آدم میدر؟ — خیر افندم ' وقتنک بش حصه ده دوردینی

- محبسده (mahbésdê) گچیریر (وقتینک بشده دوردی محبسده در).
 ۹ ساعت اون ایکیده یاخود اون ایکی یه چیرک قاله بوراده یم.
 ۱۰ کیلیکیانک صوگ حکمداری (qral = kûlûmdar قرالی) آلتینجی
 لئون ۱۳۹۳ سنه سنده تشرین ثانینک اون طقوزنده آلتمش یاشنده اوله رق
 (عمرینک ۶۰ نجی یاشینده = سینده sinnindê) پاريسده وفات ایتدی.

Lesson 13. درس ۱۳

Degrees of Comparison. درجات وصف

Vasf, sîfê Adjective: Ar. pl. صفات *sîfat*. وصف . صفت

Ismî Tafzîl Adjective in the comparative and superlative degrees. اسم تفضیل

jûzi Partial. جزوی

kûlli Total. کلی

Ismî Tafzîlî Jûzi The Comparative degree. اسم تفضیل جزوی

Ismî Tafzîlî Kûlli The Superlative » اسم تفضیل کلی

Dérêjê degree: Ar. pl. درجات *dérêjat*. درجه

Dérêjatî vasf The degrees of Adjectives. درجات وصف

Exercise 26. p. 103. تعلیم ۲۶

1. Who is Mr. Aaron? — He is one of my truest friends.
2. Which is the heaviest metal? — The metals are not all equal in heaviness¹: platinum is the heaviest; but the most useful one is iron; the latter is lighter than the former.
3. Is that vinegar good? — No, sir, it is sweeter than honey. Have you better than this? — Yes, sir, the red vinegar which we have is much better than yours.
4. Who is your best friend? — It is Mr. Henry, the eldest son of my uncle.
5. Who is the oldest among you? — The oldest and the richest among us is Mr. Lucas (*Noori*).
6. The cat in comparison with the mouse is a lion, but compared with the lion is a mouse.
7. He went to a city as far away as Bagdad.
8. My stature is as tall as yours.
9. He has a pen as small as a finger.
10. They have a (piece of) paper as big as a hand.
11. Yesterday was the coldest day of the week, but it was not colder than those of the previous weeks.

¹ Correct the text: معدنلر آغیرلقده هپ بر دکلدلر

Translation 27. ترجمه ۲۷

۱ نوری افندی بدن اوزون ایسه ده صنفنده الڭ اییسی دکلدرد.
 ۲ بوکون دونکیندن صوغوقدر (دوندن صوغوقدر). ۳ دمیر طاشدن
 آغیردر ۴ (آلتون) آلتین کوموشدن دها قیمتلی در. لکن دمیر دنیاده کی
 (دنیاده بولونان) معدنلرڭ الڭ فائده لیسیدر. ۴ هانکیسی دها خفیف
 در: بر اوقه یون (یولڭ) می 'یوخسه بر اوقه قورشون می؟ — البته
 بر اوقه یون بر اوقه قورشون قدر خفیف در. ۵ بیچاڭگ بنمکی قدر
 کسکین ایسه ده ' بنمکی قدر اوزون دکلدرد. ۶ بوکنج افندی کندی
 دوستندن زیاده کیفلی در. ۷ کچن هفته سنه نڭ الڭ فنا هفته سی ایدی
 چوق صوغوق ایدی. ۸ یوسف افندی نه چشید بر آدم در. — چوق
 ابی و فائده لی بر آدمدر. ۹ شو طاغ مملکتڭ دیگر طاغلرندن
 یوکسکدر. ۱۰ هازی زنکیندر ' حسن دها زنکیندر ' عالی ایسه
 حمله سندن زنکیندر. (هیپسیندن زنکیندر).

Lesson 14. درس ۱۴

Noun with Preposition. حرف جرّ ایله اسم

حرکت *harékét* motion. استقرار *istiqrar, sùkàn* location, rest.

حرف *harf* letter; particle: *harfê jêrr* preposition.

Exercise 28. تعلیم ۲۸ p. 108. ص ۱۰۸

1. Out of the room; **outside the room; **inside the room (in the room); **at the door of the room; *to the door of the room. 2. Near the vineyard; near the house; with the hand; with the foot; with his hand; with the foot; with my foot; with his foot. 3. With the eye; with my eye; with your eye; with his eye. 4. **Inside the forest; **in the forest; *to the (inside of) the forest; to the forest; from the forest. 5. For the tree; for his tree; for my book; for his book. 6. **On

* motion. ** location or rest.

the back of my books there are nice golden (gilt) letters. *Write these words in[to] your book. 7. *Put your hand on me. **Your hand is on me. 8. **The bird is on the tree. *The bird alighted on the tree. 9. *Put the cup into the water. *The cup is in the water. 10. For their cups.

۲۹ ترجمہ Translation 29.

طاغله طوغرى (دوغرى) : طاغلرده ** ، طاغلرڭ ياننده **. طاغلرڭ يانينه * . ۲ قاپودن : قاپونڭ يانينه * ، قاپينڭ ياننده ** : قاپي ايله ؛ قاپي ايچون . ۳ بنم ايچون ، اونڭ ايچون ؛ سنڭ كبي ، اونلر كبي ، بنم ايله = بنمله ، اونڭ ايله = اونڭكله . ۴ سيواسه قدر (سيواس قدر اوزاق) . لوندره قدر (لودره قدر اوزاق) ، بوكونه قدر . ۵ [اوراده] بزدن ماعدا (بزدن باشقه) كيسمه يوقدر **. ۶ كيسه كده نه وار ** ؟ — اون پاره دن ماعدا كيسه مده برشى يوقدر **. ۷ ياريندن صوكه ساءت اون بر بوچوقده كل . ۸ مرقوم بابامدن اون كون اول كيتدى . ۹ آراكيزده (ايچيگيزده) بر خيرسيز واردر **. ۱۰ آراميزه كل * . (ايچيميزه كل *).

درس ۱۵ Lesson 15.

The Substantive Verb. (Continued.)

۳۰ تعليم Exercise 30. p. 113 ص ۱۱۳.

1. Which is the merrier (merry), Leon or his brother Hassan? — Leon is merrier than Hassan his brother, but Hassan is a very sober and serious boy. 2. All that we have is four piastres, we have not one para more. 3. Though the lion is the strongest animal in the land, yet he is very cruel (*zalim*). 4. Although our horse is younger than your white horse, yet he is not stronger than he. 5. Which language is the easier, Turkish or English? — Turkish is as easy as English, it is not harder than it; but they say that Russian is harder. 6. If you have not any paper, buy some from me. — Thank you; though I have not any paper, yet I will not buy from anyone. 7. «If you have money, everybody is your friend, if you have not money, everybody is your enemy.» 8. If a friend's friend is a friend, then one's friend's enemy is an enemy; the friend of

the enemy is an enemy and the enemy of the enemy is a friend.
9. Have you the books? — Though we have not the books, yet we have the pens.

ترجمه ۳۱ Translation 31.

۱ المار طاتلی در؛ آرمودلر دها طاتلی در؛ اوزوملر الڭ طاتلی در.
۲ سیزڭ خدمتچی قیز غیرتلی ایسه ده، بزم قونشو^۱ قادین اوندن چالیشقان
ایمش. ۳ صادق افندی زنکین بر آدم ایسه ده ایی بر اسمی یوق ایمش
(یوغیمش). ۴ نوریه خانیم شهرده بولونان^۲ الڭ کوزل قیز در؛ لکن
خسته در. ۵ الڭ کوتلی آدمڭ قوتی فیلڭ قوتدن (فیلڭکیندن)
پک آز در. ۶ بن سنڭ قدر اوزون ایسه مده، برادرم آرسلان سنڭ
قدر اوزون دکلدرد. ۷ سیزڭ میوه گز بزمکی قدر تازه میدر؟ — اوت
افندم سیزڭکی قدر تازه ایسه ده پک آز در. ۸ بیچاڭڭ بنمکی قدر
اوزون ایسه ده بنمکی قدر کسکین دکلدرد.

Lesson 16. درس ۱۶

The Infinitive of Verbs. مصدر

Reading Exercise. (۱) تعلیم قرائت

The Story of the Cat and the Camel.

One day the Camel, while going with a heavy burden on his back, met the Cat. The Cat arching his back said to the Camel:

The Cat: — Good luck (prosperous journey) Brother Camel! whither away like this?

The Camel: — Thank you (I commit you to the charge of God)! But how (who says that) can I be your brother; where are you (so low)?, where am I (so high)?

¹ Correct the text as my neighbour woman.

² *boulounan* found, dwelling.

The Cat: — There is no doubt about it, of course I am your brother. Look here! Have I not a hunchback as big and as large as yours?

The Camel: — Perhaps! But I wonder if it is as strong as mine?

The Cat: — Bah! What a silly thing to say! I wonder if you refer to that little thing on your back, the size of a fist.

The Camel: — But look well, is not this burden too big for you?

The Cat: — Don't talk nonsense! Give it to me, lazy fellow!

The Camel: — Very well, come a little nearer, hoop po loo! said the Camel and loaded¹ the burden on the back of the Cat.

The Cat: — O dear! O dear! O dear! How heavy it is, it is all up with me; alas, alas, alas!

The Camel: — See (behold)! you have got your punishment; go and learn to speak big words.

The Moral: — Eat big mouthfuls, don't speak big words.

درس ۱۷ Lesson 17.

Primitive and Derivative Verbs.

مصدر *masdar* Infinitive. فعل *feel, fiyl* Verb.

متعدی *mûtéad'di* Transitive. لازم *lazim* Intransitive.

تصییری *mûtéaddi'yi tasyiri* Causal or Causative Verb.

مجهول *méjhoul* Passive. مطاوع *mûtavi* Reflexive.

مشارکت *mûsharékét* Reciprocal. حدث *hadés* Action.

مجرد *mûjérréd* Simple. مزیدفیه *mézeedûnfihi* Derivative.

حروف زائده *houroufou zayidé, zayid harflar* Servile letters.

بنا *bina* Voice (of the verb). باب *bab, vézn* Measure.

اصليه *maddé, maddéyi asliyé* The root.

اقتداري *feeli iqtidari* Potent verb.

تعییل *feeli tajil* Accelerative verb.

¹ loaded for leaded in the text (No. 21 in the Notes).

تعلیم ۳۲ Exercise 32.

باب ۱ Oqoutmaq (Transitive and Causal). ۱۲۱ ص p. 121.

Prim. Infinitive مجرد مصدر	Voice بنا	Root ماده	Derivative Infinitive مزید فیہ مصدر	Voice بنا	Meaning معنا Mana
اوطورمق To sit	Int.	اوطور	اوطورمق	Tr.	To make to sit, set, seat.
باقمق To look	»	باق	باقمق	»	To make to look.
یقماق To wash	Tr.	یقا	یقماق	Caus.	To cause to wash.
سویلمک To speak	»	سویله	سویلمک	»	To cause to speak.
دوشلمک To carpet	»	دوشه	دوشلمک	»	To cause to be carpeted.
چاغیرمق To call	»	چاگیر	چاغیرمق	»	To cause to call.
باشلامق To begin	»	باشلا	باشلامق	»	To cause to begin.
قازیمق To dig	»	قازی	قازیمق	»	To cause to dig.
آرامق To seek	»	آرا	آرامق	»	To cause to seek.
یلممک To sharpen	»	یله	یلممک	»	To cause to sharpen.

Tr.	يوكلمك ديكلمك	yûklémek dinlémek	Caus.	To cause to load. To cause to listen.
»	يوكله ديكله		»	

Int.	آقتمق صيجرامق اريمك اوشرمك صوغومق قوتمق اويومق ياشامق آغلامق	aqítmaq síchratmaq érimék úshútmék sovoutmaq qoqoutmaq ouyoutmaq yashatmaq aghlátmaq	Tr.	To make to flow. To let jump. To let melt, fuse. To catch cold. To make cool. To make smell. To make sleep. To make live. To make weep.
»	آق		»	
»	صيجرا		»	
»	ارى		»	
Tr.	اوشو		»	
»	صوغو		»	
»	قو		»	
»	اويو		»	
»	ياشا		»	
»	آغلا		»	

Note: 1. The radical ending ^oت is changed into ^oد when followed by a vowel; as: *Oqoutmaq, oqou-doulmaq, oqou-dour, oqou-dajag, oqou-dayim, oqout-dou.*

2. *t*, = transitive, *i*, = intransitive, *p*, = passive, *c*, = causal, *r*, = reciprocal, *rp*, = reflexive or passive,

تعلیم ۳۳ Exercise 33.

Yazdîrmaq یازدیرمق (Transitive and Causal).

Measure 2. باب ۲

p. 122. ص ۱۲۲

Prim. Infinitive	Derivative Infinitive		Meaning
اولمک. <i>i.</i>	اولدورمک. <i>t.</i>	<i>êoldûrmék</i> ¹	To put to death, to kill.
اویانمق. <i>i.</i>	اویاندیرمق. <i>t.</i>	<i>ouyandîrmaq</i>	To awaken.
آچمق. <i>t.</i>	آچدیرمق. <i>c.</i>	<i>achdîrmaq</i>	To cause to open.
یازمق. <i>t.</i>	یازدیرمق. <i>c.</i>	<i>yazdîrmaq</i>	To cause to write.
کزمک. <i>i.</i>	کزدیرمک. <i>t.</i>	<i>gêzdîrmék</i>	To let walk about.
کولمک. <i>i.</i>	کولدورمک. <i>t.</i>	<i>gûldûrmék</i> ¹	To let laugh.
اوصانمق. <i>i.</i>	اوصاندیرمق. <i>t.</i>	<i>osandîrmaq</i>	To make tired of.
اوتانمق. <i>i.</i>	اوتاندیرمق. <i>t.</i>	<i>outandîrmaq</i>	To make feel ashamed.
اینمک. <i>i.</i>	ایندیرمک. <i>t.</i>	<i>éndîrmék</i>	To take down.
یینمک. <i>i.</i>	بندیرمک. <i>t.</i>	<i>bindîrmék</i>	To make ride.
اولنمک. <i>i.</i>	اولندیرمک. <i>t.</i>	<i>évléndîrmék</i>	To make marry.
چالیشمق. <i>t.</i>	چالیشدیرمق. <i>t.</i>	<i>chalîshdîrmaq</i>	To make work.
بولمق. <i>t.</i>	بولدیرمق. <i>c.</i>	<i>bouldourmaq</i> ¹	To cause to find.
یلمک. <i>t.</i>	یلدیرمک. <i>c.</i>	<i>bildîrmék</i>	To cause to know.
آلمق. <i>t.</i>	آلدیرمق. <i>c.</i>	<i>aldîrmaq</i>	To cause to take.
ویرمک. <i>t.</i>	ویردیرمک. <i>c.</i>	<i>vêrdîrmék</i>	To cause to give.
سومک. <i>t.</i>	سودیرمک. <i>c.</i>	<i>sêvdîrmék</i>	To cause to love.
کسمک. <i>t.</i>	کسدیرمک. <i>c.</i>	<i>kêsdîrmék</i>	To cause to cut.

¹ If *ésré* or *ی* as a grammatical ending follows an *côtré* sound (*ou, û, êô*), then instead of reading it *-i-*, *-ê-* it is read as *ou, û*. See page 13 of the Key.

تعليم ٣٤ Exercise 34.

Ichîrmék ايجيرمك (Transitive and Causal).

باب ٣ Measure 3.

p. 123. ص ١٢٣.

Prim. Infinitive	Derivative Infinitive		Meaning
<i>i.</i> طوغمق	<i>t.</i> طوغورمق	<i>doghourmaq</i>	To give birth.
<i>i.</i> پيشمك	<i>t.</i> پيشيرمك	<i>pishîrmék</i>	To cook.
<i>t.</i> ايجمك	<i>c.</i> ايجيرمك	<i>ichîrmék</i>	To give to drink.
<i>i.</i> اوچمق	<i>t.</i> اوچورمق	<i>ouchourmaq</i>	To let fly.
<i>i.</i> ياتمق	<i>t.</i> ياتيرمق	<i>yatîрмаq</i>	To lay down.
<i>i.</i> آرمق	<i>t.</i> آرتيرمق	<i>artîрмаq</i>	To make to increase.
<i>i.</i> باتمق	<i>t.</i> باتيرمق	<i>batîрмаq</i>	To make to sink.
<i>i.</i> چيقمق	<i>t.</i> چيقارمق	<i>chiqarmaq</i>	To raise.
<i>i.</i> دوشمك	<i>t.</i> دوشورمك	<i>dûshûrmék</i>	To make to fall.
<i>i.</i> شاشمق	<i>t.</i> شاشيرمق	<i>shashîрмаq</i>	To be confused.
<i>i.</i> بتمك	<i>t.</i> بتيرمك	<i>bitîrmék</i>	To finish.
<i>i.</i> تاشمق	<i>t.</i> تاشيرمق	<i>tashîрмаq</i>	To make to run over
<i>i.</i> دويمق	<i>t.</i> دويورمق	<i>douyourmaq</i>	To make to hear.
<i>i.</i> طويمق	<i>t.</i> طويومق	<i>doyourmaq</i>	To make to satisfy.
<i>i.</i> قاجمق	<i>t.</i> قاجيرمق	<i>qachîрмаq</i>	To make to run away.
<i>i.</i> كچمك	<i>t.</i> كچيرمك	<i>géchîrmék</i>	To make to pass.
<i>i.</i> يتمك	<i>t.</i> يتيرمك	<i>yitîrmék</i>	To lose.

تعلیم Exercise 35.

Taranmaq طارائق (Reflexive, Passive).

Meas. 4. باب ۴

p. 124. ص ۱۲۴

Prim. Infinitive	Derivative Infinitive		Meaning
t. طارائق.	rp. طارائق.	taranmaq	To comb oneself, to be combed.
t. اورئىك.	rp. اورئىك.	êortûnmék	To cover oneself, to be covered.
t. اوقومق.	rp. اوقومق.	oqounmaq	To be read.
t. بولق.	rp. بولومق.	boulounmaq	To be found.
t. چالمق.	rp. چالينمق.	chalînmaq	To be stolen.
t. دوكمك.	rp. دوكولمك.	deôkûlmék	To be spilt.
t. دوكمك.	rp. دوكولمك.	deôyûlmék	To be beaten, pounded.
t. صويتمق.	rp. صويولمق.	soyoulmaq	To undress oneself, to be stripped.
t. قيلمق.	rp. قيلينمق.	qîlînmaq	To be performed.
t. طيقامق.	rp. طيقانمق.	tîqanmaq	To be stopped.
i. كزىمك.	rp. كزىنمك.	gézînmék	To take a walk.
t. ييقامق.	rp. ييقانمق.	yîyqanmaq	To wash oneself, to be washed.
i. باقمق.	rp. باقينمق.	baqînmaq	To look about.
t. سومك.	rp. سوينمك.	sévînmék	To rejoice.
t. دايامق.	rp. دايانمق.	dayanmaq	To lean against.
t. سويلمك.	rp. سويلنمك.	sêôylénmék	To be spoken.

تعليم ٣٦ Exercise 36.

5. *Yazîlmaq* يازيلمق (Passive).

٥ باب Meas. 5.

p. 125. ص ١٢٥

١ يازيلمق *yazîlmaq*, كسيلمك *késilmék*, ويريلمك *vérilmék*,
 كيديلمك *qîrîlmaq*. ٢ قيريلمق *qîrîlmaq*, وورولق *vouroulmaq*, سويلمك *sévilmék*.
 ٣ اچيلمق *achîlmaq*. ٤ اچيلمك *ichilmék*, چاغريلمق *chaghrîl-*
maq. ٥ بينيلمك *binilmék*, اوطورولق *otouroulmaq*, باقيلمق *baqîlmaq*.
 ٦ ديكيلمك *dikilmék*, گورولق *gêorûlmék*, بوزورولق *bouyroulmaq*.

تعليم ٣٧ Exercise 37.

6. *Gêorûshmék* گوروشمك (Reciprocal).

٦ باب Meas. 6.

p. 125. ص ١٢٥

١ گوروشمق *gêorûshmék*, ووروشمق *vouroushmaq*. ٢ آغلاشمق *aghlaşhmaq*,
 گولوشمك *gûlûshmék*. ٣ دورتوشمك *dûrtûshmék*, اويناشمق *oynashmaq*.
 ٤ سويشمك *sévishmék*, بولوشمق *bouloushmaq*, بوزوشمق *bozoushmaq*.

تعليم قرائت Reading Exercise.

The Divisions of Turkey. ممالك محروسه شاهانهك تقسيمارى

The Imperial Protected Countries (*i. e.* Turkey) are divided into provinces (*vilayét*), the provinces into counties (*liva, sanjak*), the counties into districts (*qaza*) and the districts into sub-districts (*nahiyé*) and the sub-districts into villages (*qaryé, kédy*).

The person who is responsible for the province is the Governor General (*vali*), one who is responsible for the county is the Governor (*mûtésarrif*), one who is responsible for the districts is the Lieutenant Governor (*qaymaqam*), one who is responsible for the sub-district is the Mûdir and those who are responsible for the villages are the bailiff courts and bailiff (*ikhtiyar méjlisi, moukhtar*).

Turkey is divided into 29 provinces, 6 of which are in Europe, 21 in Asia, 1 in Africa and one too is in the Mediterranean.

Lesson 18. درس ۱۸

Compound Verbs.

Formed by using Nouns with Auxiliary Verbs.

Exercise 38. تعلیم ۳۸

To grant.	کرم بویورمق	کرم قيلمق	کرم ايله مک	کرم ایتمک
To request.	» رجا	» رجا	» رجا	» رجا
To invent.	» ایجاد	» ایجاد	» —	» ایجاد
To visit.	» تشریف	» تشریف	» تشریف	» تشریف
To make glad.	» شاذ	» شاذ	» شاذ	» شاذ
To change.	» تبدیل	» تبدیل	» تبدیل	» تبدیل
To depart.	» عزیت	» عزیت	» عزیت	» عزیت
To return.	» عودت	» عودت	» عودت	» عودت
To teach.	تعلیم ایتدیرمک	» تعلیم	» تعلیم	» تعلیم
To translate.	» ترجمه	» ترجمه	» ترجمه	» ترجمه
To appear.			» ظهور	» ظهور
To build.	»	بنا اولونق	» بنا	» بنا
To preach.	»	»	» وعظ	» وعظ
To make blind.	»		» کور	» کور
To keep etc.	حفظ ایتدیرمک	حفظ اولونق	حفظ ايله مک	حفظ ایتمک
To endeavour etc.	» غیرت	» غیرت	» غیرت	» غیرت
To make a present etc.	» هدیه	» هدیه	» هدیه	» هدیه

Verbs derived from Nouns and Adjectives.

Meanings.	Causal.	Intr., Passive.	Transitive.	Noun, Adj.
To hunt etc.	آولاتق	آولاتق	آولاتق	آو
To seal . . .	مهرلتمک	مهرلتمک	مهرلتمک	مهر
To prepare . . .	حاضراتق	حاضراتق	حاضراتق	حاضر

Meanings.	Causal.	Intr., Passive.	Trans- itive.	Noun, Adj.
To fold . . .	قاتلاقمق	قاتلاقمق	قاتلامق	قات
To cut into pieces	پاره لتمك	پاره لتمك	پاره له مك	پاره
To gather	پارچه لاتمق	پارچه لاتمق	پارچه لامق	پارچه
To pass the winter	طوپلاقمق	طوپلاقمق	طوپلامق	طوپ
To pass the autumn	قیشلاقمق	قیشلاقمق	قیشلامق	قیش
To stone . . .	كوز لتمك	كوز لتمك	كوز له مك	كوز
To grease	طاشلاقمق	طاشلاقمق	طاشلامق	طاش
To bind	ياغلاقمق	ياغلاقمق	ياغلامق	ياغ
To salt	باغلاقمق	باغلاقمق	باغلامق	باغ
To cover with paper	طوزلاقمق	طوزلاقمق	طوزلامق	طوز
To stamp	كاغدلاقمق	كاغدلاقمق	كاغدلامق	كاغد
To be worn	پوللاقمق	پوللاقمق	پوللامق	پول
To become dry	اسكيتمك	اسكيتمك	اسكيتمك	اسكى
To abandon	قوروتقمق	قوروتقمق	قوروتقمق	قورو
To resemble	بوشلاقمق	بوشلاقمق	بوشلامق	بوش
To be sour	بگزرتمك	بگزرتمك	بگزرتمك	بگزر
To grow young	اكشيتتمك	اكشيتتمك	اكشيتتمك	اكشن
To divide . . .	كنجلاقمق	كنجلاقمق	كنجلاقمق	كنج
To hug	پايلاقمق	پايلاقمق	پايلاقمق	پای
To touch . . .	قوجاقلاتمق	قوجاقلاتمق	قوجاقلاتمق	قوجاق
To be harder	اللتمك	اللتمك	اللهمك	ال
To grow larger	اير ياتتمك	اير ياتتمك	اير ياتتمك	كوج
To grow smaller	كوچولتمك	كوچولتمك	كوچولتمك	ايرى
To grow red	قيز يلاقمق	قيز يلاقمق	قيز يلاقمق	كوچوك
To become green	يشيلاقمق	يشيلاقمق	يشيلاقمق	قيزيل
	يشيلاقمق	يشيلاقمق	يشيلاقمق	يشيل

Potential and Accelerative Verbs.

Exercise 40. تعلیم ۴۰

Infinitive.	Potential verb.	Negative form.	Accelerative verb.	Meanings.
کلمک	کله یلمک	کله مه مک	کلی ویرمک	To come ...
کورمک	کوره یلمک	کوره مه مک	کوری ویرمک	To see ...
قیرمق	قیره یلمک	قیره مامق	قیری ویرمک	To break ...
وورمق	ووره یلمک	ووره مامق	ووری ویرمک	To strike.
آچمق	آچه یلمک	آچه مامق	آچی ویرمک	To open.
ایچمک	ایچه یلمک	ایچه مه مک	ایچی ویرمک	To drink.
دوکمک	دوکه یلمک	دوکه مه مک	دوکی ویرمک	To pour.
دوکمک	دوکه یلمک	دوکه مه مک	دوکی ویرمک	To beat.
کسدریمک	کسدره یلمک	کسدره مه مک	کسدری ویرمک	To let cut.
کوسترمک	کوستره یلمک	کوستره مه مک	کوستری ویرمک	To show.
اورتونمک	اورتونه یلمک	اورتونه مه مک	اورتونی ویرمک	To cover oneself.
کچیریمک	کچیره یلمک	کچیره مه مک	کچیری ویرمک	To let pass.
سویلمک	سویله ده یلمک	سویله ده مه مک	سویله دی ویرمک	To let speak.
وعظ ایتمک	وعظ ایده یلمک	وعظ ایده مه مک	وعظ ایدی ویرمک	To preach.
ترجمه ایتمک	ترجمه ایده یلمک	ترجمه ایده مه مک	ترجمه ایدی ویرمک	To translate.
هدیه اولونمق	هدیه اولونه »	هدیه اولونه مامق	هدیه اولونی ویرمک	To be presented.
آلامق		آلامامق	آلامی ویرمک	Not to take.
باشلامق	باشلا ده یلمک	باشلا ده مامق	باشلادی ویرمک	To make to begin.
مهرلندیرمک	مهرله دیره یلمک	مهرلندیره مه مک	مهرلدی ویرمک	To make to seal.
باشلامق	باشلا یه یلمک	باشلا یه مامق	باشلای ویرمک	To begin.
باشلامامق		باشلا یه مامق		Not to begin.
باشلانمق	باشلا نه یلمک	باشلا نه مامق	باشلانی ویرمک	To be begun.

تعليم قرائت Reading Exercise. (٣)

ولايتلر Vilayétler. The Provinces

The Provinces of Turkey found in the European portion [of the world] are these: Adrianople, Thessalonica, Qosova, Janina, Scutary [and] Manastir (*Monastir*).

The provinces found in the Asiatic portion [of the world] are: Hijaz (حجاز), Yémén, Bassra, Baghdad, Mousoul, *Haléb* (Aleppo), Syria, Beyrout, *Khûdavendigiâr* (Broussa), *Qonya* (Iconium), *Anqaré* (Galatia), Aydin, Adana (*Cilicia*), Qastémouni, Sivas, Diyarbékir (*Tigranocerta*), Bitlis, Erzroom (*Garin*), Harpout (*Mamourétûl Aziz*), Van, Trabizond.

In the African portion [of the world]: Tripoli.

In the Mediterranean Sea: the Archipelago.

The capitals of these [provinces] are: that of the Hijaz Jiddé, that of Syria Damascus (*Sham*), that of Khûdavendigiâr Broussa, that of Aydin Smyrna, that of Mamourétûl Aziz Harpoot, and the capitals of the remainder are the cities which are synonymous with the names of the provinces.

درس ١٩ Lesson 19.

The Three Formations of the Infinitives.

تعليم ٤١ Exercise 41.

1. My [object in] entering school is to learn only reading and writing. 2. My [object in] cutting this pen is for your good writing (I cut this pen that you may write well). 3. Why are you waiting the coming of your brother from the school? it still wants an hour before his returning (coming) from the school. 4. Our object in waiting for you here to-day is only to converse (*gêorûshmék*) with you. 5. My dear child, while I am not here [in my absence] I wish you to work only at your lessons. 6. What is your object in making me do this work? — My object is to make you earn money. — Well “earn, earn and give to the cauldron.” (A proverb to show that all the efforts of the human race are for the sustenance of life.) 7. Do not go to school before eating your food. Do not eat much, eat little. “To eat without working is not right at all.” (Idlers must not eat). 8. What do you do in the evenings? — I do read a book, my mother sews, my father smokes, and

my little¹ sister [too] is playing. 9. Today is the birthday of our sovereign, there is a great illumination in our city to-night.

تعلیم ۴۲ Exercise 42.

۱ ویرمک آلقدن ای در. ۲ هر یوقوشک^۱ بر اینیشی^۲ وار (*énish*)
 ۳ descent, *yogoush* ascent) و هر کیدیشک بر کلیشی وار یاخود
 هر کیتمه ناک بر کلمه سی وار. ۴ بنم پدر افندی یه بر مکتوب یازمغه نیتم
 یوقدر؛ سنک وار می؟ ۵ ”اشکه بینمک بر عیب در اینمک^۳ ایکی
 عیب^۴ (یاخود اشکه بینمه سی بر عیب اینمه سی ایکی عیب).
 ۶ ”آغالتی ویرمه ایله در ییکیتلک^۵ وورمه ایله. ۷ روزکار پک
 شدتلی^۶ اسمکده (در). ۸ هانکیسی ای در؟ توتون ایچمک می
 یوخسه قهوه ایچمک می؟ — هیچ بریسی ده صحتته^۷ فائده لی دکلدرد.
 ۹ او شکرله لر^۸ ای میدرلر؟ — اوت افندم. ۱۰ بو دوندورمه سوددن
 بوزدن و لیموندن یاپیلمه در. ۱۱ بو قدح آلمانیه ده یاپه (یاپیلمه) در.
 ۱۲ مکتوبلری مهرله و پوسته خانه یه کوندرد. ۱۳ اونلری مهرله مه یی اونومه
 مهرله و باغلا. ۱۴ بو چوجوقلر نیچون آغایورلر؟ — سببی بیلیمه یوریم
 (یاخود بیلیمه مکده یم؛ بیلیم ۳۲۸، ۳۲۱ §§) ۱۵ بنی آله دن (آلازدن)
 خواجه ایله کوروشمکه کیتمه. ۱۶ کندی درسنی حاضر لامغه
 باشلامق. ۱۷ کونلر قیصالغه باشلادی (قیصالمقده در ۳۴۴ §).

1. From an obsolete infinitive verb *yogoumaq* to go up, to ascend: the third derivation *yogoush* ascent. 2. *énmék* to come down, to descend. 3. *énish* descent. 4. a. *ayib* shame. 5. *yigit*, *yiyit* a brave young man: *yigitlik* bravery (§ 163). 6. a. t. *shiddétli* severe, hard. 7. a. *sihhat*, *sihhét* health. 8. شکرله *شکرله* for *شکرله* in the text, p. 139, line 18.

¹ Correct کوجوک of the text into کوچول.

درس ۲۰ Lesson 20.

The Finite Verb فعل *Feel*.

Tenses indicating the Present time of Turkish verbs:

مضارع *mûzari* the Aorist. حال *hal* the Habitual present.

Tenses indicating the Past time of the Turkish verbs:

ماضی شهودی *maziyi shouhouđi* The Categorical Preterite.

ماضی نقلی *maziyi naqli* The Dubitative Past.

Tenses indicating the Future time of the Turkish verbs:

مستقبل *mûstaqbél* Future. التزامی *iltizami* Optative.

وجوبی *vûjoubi* Necessitative. فرضیه *farziyê* Suppositive.

امر *émr* Imperative.

نهی *nêhi* Negative Imperative.

Note: In the formation of the first person pl. of the tenses Present, Aorist, Dubitative, Future and Necessitative grammatically *-iz* is added to the third person singular (p. 143, § 309); as: *séviyorouž, yazıyorouž; séveriz, yazarız; sévmishiz, yazmışız; sévéjéyiz, yazajaghiz; sévmeliyiz, yazmalıyiz*. But the common people in conformity with the first person pl. of Past pronounce this *-iz, -iz* as *-ikh, ikh*: *séviyoroukh, yazıyoroukh; sévérík, yazarikh; sévmishik, yazmışikh; sévéjéyik, yazajaghikh = yazajayikh; sévmeliyik, yazmalıyikh*.

تعلیم ۴۳ Exercise 43.

1. Tell your father to (let him) come to-day to our house.
2. Let the children go to school.
3. Try to learn your lessons well, do not remain idle (empty).
4. Now then, gentlemen, let us mount [on] the horses and go to have a ride (walk).
5. His not coming is better than his coming, send a man that he may not come.
6. Go and ask, (let us see) what o'clock it is? Is it time to go to church or not? If it is churchtime let all the students go to church.
7. Come along brothers, let us walk a little faster.
8. Change this méjidiyé, it is not good.
9. Sell a pound of grapes for 30 paras, do not sell for more than that.

ترجمه ۴۴ Translation 44.

- ۱ نزهه کیتمکدهسیگیز؟ — دوقتوره (حکیمه) کیتمکدهیم
— نیچون دوقتوره کیتمکده سیگیز؟ — ایصیتمه طوتقدیم (یاخود

ایصیتمه وار) ' کندیی حکیمه کوستر مکه کیتمکدهیم (کیتمه دهیم).
 ۲ بو باصمه نڭ فیاتی نه در؟ — آرشی نی درت غروشه در. ۳ یاغمو
 یاغمقده در، هاید اوه کیده لم و بو کونکی غزته لری اوقوبالم. ۴ او
 صیغیرلرڭ اتی صاغلغه فائده لی دکل (صحتّه نافع دکادر) ' هیچ بر
 کیمسه اوندن یه مه سین. ۵ چوجوقلر نه یاغمقده درلر؟ — کتابلرینی
 اوقومقده درلر. ۶ کرم ایت خدمتجی قیزی چاغیر. ۷ بشکا بر آز قاوورمه
 و بر پارچه قیزارتمه کتیر. ۸ سفره نڭ اوزه درنده بر بیچاق وار.

Note. Sihhata nafi déyil dir: a. sihhata, t. saghlîq health.
 a. nafi, faydéli useful.

Reading Exercise. (۷) تعلیم قرائت

Dinlér vé Mészéblér

Religions and Denominations.

The religions existing in the Protected Countries of His Majesty (*i. e.* in Turkey) are three: Islamism, Christianity and Judaism. The Moslems are divided into four denominations: Hanéfis, Hanbalis, Shafiyis and Malikis. The majority of Moslems are of the Hanéfi sect; the Turks, and some of the Kurds are Hanefis. The Persians, the Red-heads (*Qizil-bashes*), and some of the Kurds are Shafiyis. Some Arabian tribes are Hanbalis, others Malikis. In every village and city there are mosques and imams.

The Christians in Turkey also are divided into four great sects: Protestants, Catholics, Armenians and Greeks. In every Christian village and city there are churches (and) priests and preachers.

The Jews are very few: they are found only in Constantinople and in some cities of Turkey.

Note: There are two great sects of Islamism: the *Súnnis* (orthodox سنی) and the *Shi'as* (sectary شیعه). The *Súnnis* or Orthodox Moslems are divided into four sects, as has been mentioned. The *Shi'as* (or *Shi'ites*) introduced the practice of giving the Quran an allegorical interpretation. In their religious ideas the faith of the ancient Persians, Dualism, Gnosticism and Manichaeism are still to be traced. With some exceptions the Moslems in Persia, and the *Kizil-Bash* population in Turkey, are *Shi'as*. They do not acknowledge the three first direct Caliphs — Abû Békir, Eomé

(Omar) and Osman — as legitimate successors of Muhammed, and only acknowledge the twelve Imams. These Imams are: 1. *Ali*, the fourth caliph, who was murdered and buried at Mësh-héd Ali, otherwise called Nájéf, near Baghdad; 2. *Hassan*, poisoned and buried at Medina; 3. *Housséyin*, murdered and buried at Kérbéla, near Baghdad; 4. *Ali* (Zéynél Abidin); 5. *Méhémmed* (él Baqîr); 6. *Ja'fêr* (és Sadîq), poisoned and buried at Medina; 7. *Mûsa* (él Kîâzim), poisoned and buried at Kîâzimin, near Baghdad; 8. *Ali* (ér Riza), buried at Mësh-héd Ali in Khorasan; 9. *Méhémmed* (él Jévad), buried at Kîâzimin; 10. *Ali* (én Naqi), buried at Samara, near Baghdad; 11. *Hassan* (él Askéri), buried at Kîâzimin; 12. and *Méhémmed* (él Méhdi), who disappeared in his house at Samara, and is to reappear with Christ at the end of the world as final judge. In this sense there can be no more Imams. All these 11 Imams are descendants of Ali, the first Imam and son-in-law of Muhammed.

درس ۲۱ Lesson 21.

The Present Tense *Zémanî Hal*.

زمان حال <i>Zémanî Hal</i>	The Present Tense.
حال اخباریه <i>Halî Ikhbariyé</i>	Indicative Present.
حال اقتداری <i>Halî Iqtidari</i>	Potential »
حال منفی <i>Halî Ménfi</i>	The Negative »
حال استفهامی <i>Halî Istifhamî</i>	Interrogative »
حال حکایه <i>Halî Hikâyé</i>	Assertive »
حال روایت <i>Halî Rivayét</i>	Narrative »
حال شرطی <i>Halî Shartî</i>	Conditional »

تعلیم ۴۵ Exercise 45. p. 150. ص ۱۵۰

1. Mr. Ahmed where are you coming from? — I am coming from school, Sir, [but] where are you coming from? — I am coming from taking a walk among the vineyards. 2. Little children! what are you doing there? — We are learning our lesson, sir, we are not sitting idle (empty, in vain § 456). — If you are working at your lessons, bravo for you! 3. Whom you are looking for? — I am looking for the waiter to send him to the market. 4. What were you doing yesterday at four o'clock? — We were doing nothing, we were hungry, we were eating. 5. It is raining very hard now: if you cannot come now, come in a little while, my work is not pressing. 6. Were you calling me? — Yes, I was calling you; come quickly and

take this letter to the post-office. 7. Where is the clerk? — He is in the office, he is working [there]. 8. Have you any news from home¹, how are those places this year? (what do you hear?) — Yes, sir, I get a letter every week from my father; (he says) the weather is very irregular; (he says) every day the weather is getting bad (spoiling)²; (he says) every day it either rains or snows.

Translation 46. ۱۵۱ ص p. 151. ترجمه ۴۶

۱ بن اھک یتھ یوریم و صو ایچیوریم 'سن نه یایمیورسین؟ — بن ده قونیه یتھ کیتمکه حاضر لانیوریم. ۲ سن درسکی او قویور ایسه گده ' آرقه داشلرک چالیشمایورلر ' تنبل درلر. ۳ خیر افندم! نیچون بویله سویله- یورسیگنز؟ نه قدر چوق چالیشیورلر! لکن درساری چوق زور در ' دها ای یاپه مایورلر. ۴ یارین اونلر بزم اوه کلییورلر می؟ اگر کلییورلر ایسه سویله شمسیه می برابر کتیر سینلر. ۵ او صوسز ایدی ' سن ایسه آج سین. — خیر افندم ' بن قارینم طوقدر. ۶ بن از میره کیتمک ایسته یوریم. سز ده اول شهری کورمک ایسته یورمسیگنز؟ ۷ بن ایچون بر مجیدیه بوزه بیلیرمسیگنز؟ — بوزه مایورسه مده بگا اون پاره ویره بیلیرسه گنز (§ ۳۳۷) ' سیزه درت چیرک ویره بیلیریم. ۸ اھک شیمدی چوق اوجوز در ' اوقه سنی یکر می اوچ پاره یه ویریورلر.

Reading Exercise. (۵) تعلیم قرائت

The Use of Animals.

Animals are very useful to us.

In the first place many of the animals supply our food: we eat the flesh of animals, such as cattle, calves, sheep, goats, lambs and kids; and of the birds such as the hen, goose³ (*qaz*) and duck. The flesh of game and of fish is used to make some delicious dishes.

¹ *Mémlékét* country; home.

² بوزولمق *bozoulmaq* to get, become bad.

³ Correct the *geese* of the text, in the Words No. 7.

From the milk of the animals such as the cow, goat, sheep and buffalo are made some delicious dishes: like coffee-with-milk, tea-with-milk, rice and milk and madzoun. Besides these butter and cheese are also made from milk. The milk of the she-ass too is much used by the [ancient Arabian and modern Turkish] physicians for the sick.

درس ۲۲ Lesson 22.

The Aorist مضارع *Mûzari*.

مضارع اخباریه	<i>Mûzari'yi Ikhbariyé</i>	Indicative Aorist.
مضارع اقتداری	<i>Mûzari'yi Iqtidari</i>	Potential »
مضارع منفی	<i>Mûzari'yi Ménfi</i>	Negative »
مضارع استفهامی	<i>Mûzari'yi Istifhami</i>	Interrogative »
مضارع حکایه	<i>Mûzari'yi Hikâiyé</i>	Assertive »
مضارع روایت	<i>Mûzari'yi Rivayét</i>	Narrative »
مضارع شرطی	<i>Mûzari'yi Sharti</i>	Conditional »

تعلیم ۴۷ Exercise 47. ص ۱۵۷ p. 157.

1. At what hour does the teacher come¹ to school? — Though he comes every day at 9 o'clock according the European time, yet I don't know whether (that) he will come to-day or not; because I hear that he has a guest in his house. 2. If your teacher comes at that time, please give this book to him; but if he does not come send it back again to me. — Very well, as soon as my teacher comes, I will give your book [to him]; but if he does not come I will send it [back] to you. 3. I know Turkish. I can both read and write, but I can't speak fast; you can both read fluently (like water) and speak well. 4. I have known you since you were three years old; you used to weep incessantly² and cry and scream. 5. What a pleasant season is spring (season)! every place smiles, the trees blossom (*chichéklénir*); the roses, hyacinths and other flowers bloom and spread pleasant odours everywhere. 6. The farmers plough and sow in spring and autumn; if they do not plough and sow, they cannot have (gain) anything (in their

¹ *Téshrif étmék*, to honour; to call on, to come.

² *Hich dourmaz idin*, you never ceased, stoped.

hands) in winter. 7. "Nobody gives any property to anyone without taking the money."

Translation 48. p. 158. ص ۱۵۸ ترجمه ۴۸

۱ بن ارمنیجه بیلیریم . سن آلمانجه بیلیرسین . او رومجه بیلیر می ؟
 ۲ سن بورایه کلهمزدن بزی طانیاز ایدک . ۳ مالی کورمزدن یاره یی ویره م . اما اگر کورور بکه نیرسه م ، پاره یی ویریریم . — پک اعلا افندم !
 اونی سزه بکندییره بیلیرسه م ، امید ایدهرم که اول وقت پاره سنی ویریرسیکیز . ۴ ساعت قاچده یاتارسیکیز ؟ — ساعت آلاتورقه اون ایکیده یه مکی یریم ، و یازین ساعت اوچده یاتارسه مده قیشین ساعت برده یریم و ساعت بشده یاتاریم . بعض دفعه مسافرلرم اولسه ساعت سکیزه قدر اوطورورم . ۵ بن او یله یاپام . ارکن یریم (یرم) ارکن یاتاریم ، صباحلاین ارکن قالقاریم (§ ۴۶۶) . باشقه لر او یورایکن (§ ۴۳۴) بن درسی او قور یازاریم . بعض دفعه صباحک تازه هوا سنده صحراده کزه ریم . ۶ پک اعلا او غلوم ، چوق ایی ایدرسین . ۷ آته بینه بیلیرمیسین ؟ — اوت افندم بینه بیلیریم . فقط سن بینه مزسین .
 ۸ بو چوجوغه نه دیرلر ؟ — بو چوجوغه نجیب دیرلر (بو چوجوغک اسمی نه در ؟ — بو چوجوغک اسمی نجیب در) .

Reading Exercise. (۶) تعلیم قرائت

The Voices of Animals.

All the animals have their own peculiar sounds, and there are especial terms to denote those sounds; for instance:

The horse whinnies (neighs), the ass brays, the cow mooes (lows), the lion roars, the bear growls, the wolf howls, the dog barks, the fox squeaks with a high voice, the sheep and goat bleat, the cat mews, the cock crows, the hen cackles, the chicken and little birds chirp (peep), the turkey gobbles, the parrot chatters, the pigeon cooes, the nightingale warbles, the duck quacks.

درس ۲۳ Lesson 23.

The Past Tenses ماضیلر *Mazilér.*

ماضی شهودی <i>Maziyi Shouhouidi</i>	Categorical Preterite.
ماضی اخباریه <i>Maziyi Ikhbariyé</i>	Indicative Past.
ماضی اقتداری <i>Maziyi Iqtidari</i>	Potential »
حکایه ماضی شهودی <i>Hikāyeyi Maziyi Shouhouidi</i>	Assertive »
ماضی شهودی شرطی <i>Maziyi Shouhouidiyi Sharti</i>	Conditional »
ماضی نقلی <i>Maziyi Naqli</i>	The Dubitative Past.
نقلی اخباریه <i>Naqliyi Ikhbariyé</i>	Indicative Dubitative.
نقلی اقتداری <i>Naqliyi Iqtidari</i>	Potential »
نقلی حکایه <i>Naqliyi Hikāyé</i>	Assertive »
نقلی روایت <i>Naqliyi Rivayét</i>	Narrative »
نقلی شرطی <i>Naqliyi Sharti</i>	Conditional »

تعلیم ۴۹ Exercise 49. p. 164. ص ۱۶۴.

1. Néjib Effendi has started to-day for Constantinople.
 2. I wonder when Shakir Efféndi set out, do you know? — I have heard that he went yesterday. 3. Yesterday you read your lesson very nicely. I heard about it and was very glad.
 4. How thin¹ you have grown, what is the matter with you?² — I am sick, for two days I have been suffering from malaria.
 5. What have you done, have you taken medicine? — No, I sent word to the doctor; the children have gone for him; they have looked and looked for him but could not find him; they have come back without him (*bosh*). 6. Who had swept this room? — What is the matter? — Whoever has swept it, has not swept it well at all. — Then let the maid come and sweep it over again. — Very well, sir. 7. [I hear that] my father has had a telegram from my mother; she is coming in two days. — Where had your mother been? — She had gone to Smyrna in May. 8. I have a cold³; the doctor told me to perspire⁴. I did my best to perspire⁴ but I could not after all. 9. Eat, the more you eat the more appetite you have.

1. a. ضعیف *zayif* thin. ضعیفلکم *zayiflénmék*. 2. *dérđin né?* what is your affliction, sickness? 3. a. نوازل *névazil*, pl. of *nézle* cold. 4. تر *tér* perspiration, sweat ترلکم *térlémék* to perspire.

Translation 50. p. 165. ترجمه ۵۰

۱ باغچه ده نه دیکدی^۱؟ — اوراده بعض لعلر، پاتاس و توماتس دیکدی. ۲ کیمک برادرده ایکی کوچوک بیچاق وار؟ ۳ دون شهرده بر آدم وورولش دییورلر. ۴ بو هفته دکیرمنده^۲ بریسی وورولش ایمش^۳. ۵ واپور (یاخود گمی) نه وقت یوله چقیدی؟ — آیلک کونده یوله چقیدی. ۶ صامسون پوسته سی بو صباح بورایه یتیشدی. ۷ پدرمی کوردیگزمی؟ خیر افندم، چارشیده اوگا بکله دیم ایسه ده کورمه دیم، برادرم یعقوب دون اوئی کورمش. ۸ درسکی اوکندیگجه ده سعادتی^۴ یاخود کیفلی اولورسین (درسکی نه قدر ایی اوکونه یسه ک او قدر زیاده سعادتی اولورسون). ۹ نصیحت ایتدیگجه^۵ خصلانیور (نه قدر نصیحت ویرسه ک^۵ اولقدر خصلانیور^۶). ۱۰ برادرک شهردن کلیرسه، کرم ایت بگنا بیلدی.

1. *dikmek* to plant; *dikme* plant (§ 301).
 2. *ourmaq* to strike, to kill. 3. دکیرمان or دکیمن.
 4. a. *sé'adét* prosperity, happiness; *sa'adéti, sé'adéti* happy; *séadétlou* is an official title (pp. 247, 260, 460).
 5. *nasihat étmék, nasihat vérmék* to advise. 6. a. *hîrs, khîrs: hîrs-lanmaq, khîrs-lanmaq, qîzmaq* to be angry (§ 277).

Lesson 24. درس ۲۴

The Future Tense مستقبل *Mûstaqbél.*

Mûstaqbéli Ikhbariyé Indicative Future. مستقبل اخباریه

Mûstaqbéli Hikâyé Assertive مستقبل حکایه »

Mûstaqbéli Rivayét Narrative مستقبل روایت »

Mûstaqbéli Shartiyé Conditional مستقبل شرطی »

۵۱ تعلیم Exercise 51. ۱۶۸ ص p. 168.

1. To-morrow we are going among the vineyards. When we see the vineyards we shall be very much delighted. 2. To-morrow is New-Year's-Day, it is the first day of January of the year 1903; the preacher will give us each a gilt top New Testament and two pictures. 3. I am going home now: where are you going? 4. We wish to go somewhere this summer with the whole family¹ — In what direction do you wish to go? 5. We intend to go to the icy and snowy mountains and the thick forests yonder; the houses are very sparse there. I think the major and the colonel too will go there with their whole families. 6. I hear that we cannot go to the forests, my father has given his word to go to another place. 7. If you can come to our house to-morrow, I will stay at home and wait for you. 8. Did you hear? Yesterday the White-Bridge fell; my brother came very near to fall into the water and be drowned. 9. Are you hungry or thirsty or sleepy?

1. *Familyajaq*: *-jaq*, *-jék* is a suffix giving the meaning of 'with the whole, the whole': *evjék* with the whole house. *kêdyjék* the whole village. *obajaq* with the whole clan.

۵۲ ترجمه Translation 52. ۱۶۹ ص p. 169.

۱ یارین بزم ایله کوروشمکه کیم کله جک؟ (یارین اویمزه کیم تشریف ایده جکدر؟) — ظن ایده ریم قیزقارداشم (یاخود همشیره م) الیزا بزم زیارتیمزه کله جکدر. ۲ حضرت داود^۱ مزمورلرده "سن بگا حیات طریقینی^۲ کوستره جکسین" دیو بویورمشدر (یاخود اظهار ایده جکسین^۳). ۳ ماری خانیم چوجوقلرینی سور (یاخود سودی) و اونلردن سویلیر. ۴ ایشیدیر ایشیتمز سگا بیلدیره جکم. ۵ باغچه لر آراسینه کیتمه یه جکسین. رخست^۴ ویرمه یه جکم (یاخود اذخم^۴ یوقدر). ۶ طعامه^۵ (یاخود اخشام طعامنه) کیتمزدن بر قاچ ساطر^۶ یازی یازه جغم^۷.

1. *Hazréti Davoud* the prophet David (§ 500). 2. *hayat tariqini* the path of life: a. *hayat* life, a. *tariq* path. 3. a. *iz-har êtmék* to show; *iz-har* showing (§ 272). 4. a. *roukhsat*, *izin* permission. 5. a. *ta-am* food, meals: *êdylén ta'amî* lunch, *akhsam ta'amî* supper, *sabah ta'amî* breakfast. 6. a. *satir*, t. *sira* line. 7. *yazi yazmaq* (§ 298).

۷ بوقدرینی اوڭا ویرهیم می؟ — خیر افندم، اودها زیاده سنی ایسته یور.
 ۸ آننا بوقدر کیرلی بر کاغدی اوقویه بیله جکمی (اوقویاجق میدر)؟
 — اوندن دها فئالرینی اوقویایلیر. ۹ اگر ویره بیلسه ایدیم، سکا بش
 لیرا ویره جک ایدیم؛ اما ویره م. ۱۰ نزهیه کیدجکدر؟ — بر آت
 بولورسه (یاخود بوله جق اولورسه) یایلایه کیده جکدر.

Reading Exercise. (۲) تعلیم قرائت

A Sermon of Nasr-éd-din.

The reverend Teacher Nasr-éd-din¹ was a unique preacher; a like preacher has never come and will not come at all. He never spoke a useless word in all his life, from every word of his a moral is drawn or it is laughed at heartily. If you listen now to this story you will agree with what I say.

Once the Teacher went to the mosque, mounted the pulpit, turned his face toward the congregation and spoke aloud in this way: "O people! O Moslems! do you know what wonderful things" I am to say to you to-day at this [solemn] hour?"

The congregation wondered and said: "No, Teacher, how could we know without your telling (us)³?"

The Teacher said in reply: "If you do not know what I am going to tell you, go and learn and (then) come!"

The next Friday the Teacher again begins to preach and again asks the same question. This time the congregation intending to behave wisely, all shout together, saying: "Yes, Teacher, we know, we know!"

The Teacher was very much offended at their rudeness and said: "Since you say you know (what I am about to say), then go out, let not my eye see you more," and coming down from the pulpit he departed and went away quickly (§ 286).

۲۵ درس Lesson 25.

The Optative Tense التزامی *Itizami*.

التزامی اخباریه *Itizamiyi Ikhbariyé* Indicative Optative.

التزامی حکایه *Itizamiyi Hikāyê* Assertive »

¹ Who lived in the XV. century, in the reign of Sultan Bayézid I. and Timur-leng (Bajazet, Tamerlane) and is buried in Aq Shéhîr, in the province of Qonya. ² *nélér* § 172. ³ § 333.

تعلیم ۵۳ Exercise 53. ۱۷۲ ض p. 174.

1. Would that I had money, I would buy¹ that mansion².
 2. Come friends, let us go out and learn our lessons together: will it not be well? 3. It will be very well; let me go and get leave from the teacher and come. 4. Let me go and give some paras as alms to this poor man; would that I had money and could give some more paras: may his hearth be lighted! he is very poor. 5. I too should like to give him at least³ a few paras, but I cannot. (I have it in my heart but not in my hand). 6. If your nephew had learnt reading and writing he would by this time have made a great deal of money; but the misfortune is this that if he sees an *élif* he takes it for a beam, and if he sees a *bé* he takes it for a cup. 7. I have worked hard to-day, I am tired through writing incessantly. 8. Did you not drink water; health be to you! — May your life be long (thank you), Sir! 9. I am going to school very gladly. 10. My eyes have got tired through reading continually.

ترجمه ۵۴ Translation 54. ۱۷۵ ص p. 175.

۱ اوقویهیم می؟ نه دییهیم^۴? ۲ ناصل صبر ایدیم^۴? ۳ الری قیریلهسی (یاخود الری قیریلهسیجه)! ۴ درسسه باشلایهلی بر کون بوشه کچیرمه دیم (درسسه باشلادیم باشلایهلی بر کون فوت ایتمه دیم^۵).
 ۵ کاشکی بر آفرانسزجه بیله ایدیم (بیله ایدیم)! ۶ کاشکی کله ایدی^۶ (کله ایدی^۶)! ۷ ای که بونی سیزه ویرمه دیم، اگر ویرمش اولایدیم قبول ایتمه یه جاک^۷ ایدک (اگر ویرسه ایدیم آلمایه جق ایدک).
 ۸ کاشکی بوراده اولای ایدی! ۹ آرسلائی کورمه که کیده لم می؟ — شیمدی صیجا قدر بنده گز^۸ کیده م. ۱۰ جناب الله^۹ سیزه اوزون عمر لر

¹ *qonmaq* to rest, to halt, to stay: the Noun of Location

is *qonaq* § 449. ² صاتون آلق، صاتین آلق are both allowable.

³ Change even of the text to at least. ⁴ The first person singular of the Optative. *Sévéyım, yazayım* is commonly pronounced *séviyım, yazıyım*. Therefore are pronounced as *oqouyoum'mou, né déyiyım? sabr édiyım* etc. *Oqouyayım mı? déyéyım mı? sabr édéyım* etc. ⁵ a. *févt ét.* to miss (§ 272). ⁶ § 338. ⁷ a. *qaboul ét.* to accept (§ 272). ⁸ *béndéniz* (§ 499). ⁹ a. *Jénabi Allah* God.

ویرسین! ۱۱ شیمدی نه یاپیم؟ — شیمدی هیچ برشی یاپه مازسین،
 سنی چاغیرینجه یه قدر^۱ کیت اوطه گده اوطور. ۱۲ دعوت اولوغا دیکجه
 عموجه لر کلک اوینه کیتمه مه لیسین. ۱۳ ”صوره صوره بولونور بغداد“.
 ۱۴ چالیشه چالیشه ده چایوق اوکره نه جکسین.

۲۶ درس Lesson 26.

The Suppositive Tense (Subjunctive).

Inshayiyé, Farziyé (zémânî) Subjunctive. انشائیہ، فرضیہ

Halî Farziyé Suppositive Present. حال فرضیہ

Ménfiyi Halî Farziyé Negative منفی حال فرضیہ »

Maziyi Farziyé Suppositive Past. حکایه فرضیہ، ماضی فرضیہ

Rivayéti Farziyé Narrative Suppositive. روایت فرضیہ

Exercise 55. ۱۷۸ ص p. 178. تعلیم ۵۵

1. If I come to your house, will you take me in? What do you say, may I come or may I not? 2. If I come to-morrow morning to your house, can you go with me to the doctor's? — I think I can go; but if you come to-day towards evening, then also I can go. 3. If you had bought this mansion last year, you would have bought it cheaper. 4. If they had taken hold of my hand I would not have fallen. 5. If you had ordered a cup of coffee with milk we should have gladly drunk it. 6. If Mr. Vahan comes, [please] let me know, I am upstairs. 7. Would that I had time to spare: then I would sit and talk with you. 8. If my cousin had saved² money he might have gone to Constantinople with us. 9. If you learn to read and write you may become a Bény and an Efféndi: if you do not learn you will be a porter. 10. Would that I had drunk that medicine; if I had drunk it, I should have recovered³ long ago.

Translation 56. ۱۷۹ ص p. 179. ترجمه ۵۶

۱ نزهیه کیده جکدر؟ — اگر بر آت بوله جق اولورسه اورمانلره
 کیده جکدر. ۲ اگر سوقاقلرده کزمش اولسه ایدک کورونه جک ایدک.

¹ *chaghîrîn'jaya qadar* (§ 433). ² *para artırmaq* to save money. ³ *eyilêshmék*.

۳ دیویتی بوریہ کتیرہ بیلیریم؟ ۴ والدہ خانہ مکتوب یازسہ ک
(یازہ جق اولسہ ک) بدن سلام سویلہ . ۵ اورادہ بر دقیقه دہا دورسہ
ایدک (دورہ جق اولسہ ایدک) ولی پاشا ایلہ متصرف بک حضرتلرینی
کورمش اولہ جق ایدک . ۶ اوزومی کتیرسہ گدہ یہ یہ مہ یہ جکم .
۷ پارہ یہ احتیاجک^۱ وار ایسہ اوزوملری شہرہ کوتور و صات . ۸ اگر
تاجر ماللری شیمدی کوندرسہ ایدی ، اونلری قوللانمش اولہ جق ایدم .
(گوندرمش اولسہ ایدی اونلری قوللانہ بیلہ جک ایدم) . ۹ ظن ایدہ رم
کہ اگر اونلر بورادہ اولش اولسہ لر ایدی ، بورادہ صاتہ بیلیر ایدک .
۱۰ قلمکزی بر دقیقه ایچون آلسہم داریلیرمیسیکیز؟ — خیر افندم ،
ایستہ دیکیکیز قدر استعمال ایدہ بیلیرمیسیکیز^۲ (قوللاناییلیرمیسیکیز) .
۱۱ مرقوم^۳ کوچوک قارداشنی برابر کتیرسین می ؟ (کتیرہ بیلیر می ؟)
— نہ دیک ! کتیرسہ بزم چوجوقلر چوق ممنون اولہ جقلر .

Reading Exercise. (۸) تعلیم قرائت

A Sermon of Nasr-éd-din. (Continued.)

The congregation was very anxious to know what the Teacher would say; therefore, after a good deal of consultation as to how they could catch the word from the mouth of the Teacher, they decided that, if once more he got into the pulpit and asked they would say, "Some of us know, others do not know."

For the third time the Teacher ascends the pulpit and asks: "O my brethren, do you know what I will say to you to-day?" All the congregation shouted with one voice (mouth) once: "Some of us know, others do not."

The Teacher said: "What a nice thing! since you know, then let those who know among you teach those who do not know." He said this and being offended he came down from the pulpit, left [the mosque] and went out.

¹ a. *ihtiyaj* need, want. ² a. *istimal ét.* to use (§ 272).
³ § 677.

درس ۲۷ Lesson 27.

The Necessitative Tense. وجوبی

Vûjoubi وجوبی Necessitative Tense.

Vûjoubiyyi Ikhbariyyé وجوبی اخباریه Indicative Necessitative.

Ménfiyyi Vûjoubi منفی وجوبی Negative »

Istifhamiyyi Vûjoubi استفهامی وجوبی Interrogative »

Hikāyeyi Vûjoubi حکایه وجوبی Assertive »

Rivayéti Vûjoubi روایت وجوبی Narrative »

Shartiyyeyi Vûjoubi شرطیه وجوبی Conditional »

تعلیم ۵۷ Exercise 57. p. 183. ص ۱۸۳

1. Although my father wrote that he would come this week, yet he has not been able to come; he must undoubtedly have had an engagement. 2. Though I heard that Marcus was a good pupil, yet there must be a mistake. 3. Children must work, and they must work very hard. 4. Whatever you do, do it before it is too late (one hour before). 5. In order to prevent sickness, men must neither eat nor drink too much. 6. You must do whatever I bid you: whatever I order you to write, you must do it immediately: do you hear? 7. What had we to do? — You ought to have put on your shoes immediately and gone out. 8. What had they to buy? — They had to buy two inkstands, one quire of paper and a box of pencils. 9. Has your friend anything to do? — He has a letter to write. 10. I have a horse to sell. He has a paper to read (§ 394, 408).

ترجمه ۵۸ Translation 58. p. 184. ص ۱۸۴

۱. بو خبری ایشیدیر ایشیتمز بزه کلمه لی ایدک (بزه کلمه ک لازم ایدی should). ۲. نه یامالی یم؟ (نه یامقلغم کرکدر؟) — اگر درسیگی اوکرغهمش ایه ک شیمدی اوکرغلیسین (شیمدی اوکرغکلک ک مقتضی در). ۳. زوجه ک نه یامالی ایدی؟ (نه یاپه جقدی؟) — بر تذکره یازمالی ایدی (یازمه سی واجب ایدی). ۴. اونلر بو یولدن می کیتمه لی

درلر؟ (بو یولدن می کیده جکلر؛ اونلرک بو یولدن می کیتمه سی اقتضا ایدیور؟) . خیر افندم، اول بر یولدن کیتمه لیدرلر (کیتمه لری مقتضیدر) .
 ۵ . کیم بوتون کون چالیشمغه مجبور در؟ (کیم بوتون کون چالیشمالیدر؟
 کیمک بوتون کون چالیشمه سی اقتضا ایدر) — فقیرلرک بوتون کون
 چالیشمه سی اقتضا ایدر (فقیر آدمک بوتون کون چالیشمه سی لازمدر،
 واجب در، مقتضیدر، کرکدر) . ۶ . کیم کندی بوتون پاره سنی ویرمه که
 مجبور ایدی؟ (کیمک بوتون پاره سنی ویرمه سی اقتضا ایدر؟ کیم بوتون
 پاره سنی ویرمه لی ایدی؟) — اککجی بوتون پاره سنی ویرمه لیدی .
 (اککجینک بوتون پاره سنی ویرمه سی لازمدی) . (کرک ایدی، واجبدی،
 اقتضا ایدردی، مقتضیدی) . ۷ . بو کون نه یاپه جقسیکیز؟ بر مکتوب
 یازمالیم، یازه جق بر مکتوبیم وار، بر مکتوب یازمقلغم اقتضا ایدیور
 § (۳۹۳) . ۸ . قوندوره جینک یایاجق نه سی وار؟ (قوندوره جی نه یایمالیدر؟
 قوندوره جینک نه یاپه سی لازمدر، کرکدر، اقتضا ایدر، مقتضیدر،
 واجبدر) — قوندوره جی قوندوره لری یامالایدیر . ۹ . بورایه کلمه م
 لازم میدر؟ (بورایه کلمه کلکم اقتضا ایدر می؟ مقتضی می؟ واجب
 می؟) — اوت، کلمه لیسین (کلمه ک لازمدر، واجب در، کرک در،
 مقتضی در، اقتضا ایدر) . ۱۰ . خواجه افندی شاگردلری کلیکیز دی
 چاغیردی .

Reading Exercise. (۹) تعلیم قرائت

The Marriage of the Teacher.¹

The honourable Teacher Nasreddin Effendi was a widower, therefore he was anxious to marry a second time. It is customary among the Moslems for males not to see the faces of women. The women cover their faces immediately when they see a strange male.

¹ Teacher Nasr-éd-din, par excellence.

The Teacher's friends found for him an extremely ugly woman and deceived him by saying that she was beautiful. As soon as the woman came home, the Teacher unveiled her face and saw [that], what a wonder! She was very ugly, simply a piece of charcoal. His soul was very much oppressed (squeezed), but he did not say anything (he was silent).

The next day when our honourable Teacher was leaving home, the woman asked him with a proud air, saying: "My dear, as you are going now, please tell me to whom I must unveil myself and to whom not." The teacher answered: "Well, woman, for your life's sake¹, please do not unveil yourself to me, and you may unveil your face to whomever you like," and he could scarcely get rid of her.

درس ۲۸ Lesson 28.

The Participles فرع فعل *Féri Feel*.

اسم فاعل *Ismi Fayıl* Subjective Active Participle.

اسم مفعول *Ismi Méfoul* Subjective Passive Participle.

صیغه صله *Styghé'yi Silé* Objective Active or Passive Participle.

اسم موصول *Ismi Mévsoul* Declinable Objective Participle or Substantive Participle (Part. used as Sub.).

تطبیقات *Tatbiqat* Comparison.

(Turkish Characters.) p. 189. ص ۱۸۹

۱ شیمدی کلن آدم کورد. ۲ درسارینی اوکنه یین جوچوقلر
بولرد. ۳ سیزی سومه دك کیمسه یوقدر. ۴ هندستانه کیتمش و
کلمش اولانلار. ۵ اوی بویوک اولان آدمی کوردم. ۶ کوزلری کور
اولان بر قاری. ۷ چاپوق سکیردیر بر آت. ۸ بر ایشه یاراماز بر آدم.
۹ اوستی یازیلامش بر مکتوب (اوستی یازیلاماق بر مکتوب). ۱۰ او اده
الی قورومش اولان بر آدم وار ایدی. ۱۱ یارین کله جک اولان تجار
(یارین کله جک تجار). ۱۲ بیلنریز بیلمه یلریگنیزه اوکرده جکلر.

¹ *diniñi sévérséñ* or *janiñi sévérséñ*.

۱۳ خدمتکاری چاغیره جق اولان آدم کیمدر؟ ۱۴ قورقه جی بر
شینم یوقدر.

Exercise 59. تعلیم ۵۹ p. 190. ص ۱۹۰

1. I like sensible (whose sense is in their head) people. I am not pleased with useless people. 2. Who is pleased with those people who always leave their work [and] occupation and walk idly¹? 3. A boy who obeys his father and loves his mother is always loved. 4. Those who have a lovable nature are loved by everybody, but those who have unpleasant, nasty natures are pleasing to nobody. 5. "The promising boy is known in his childhood." "The promising horse is known when a colt." 6. Where were you last year, and where will you go next summer? — Last year I went to Yénijé, near Mézifoun, and this year I have nowhere to go.

Exercise 60. تعلیم ۶۰ p. 190. ص ۱۹۰

1. Who was it who told you this matter? — It was a merchant from Cæsarea who came here yesterday. 2. I saw a tree full of fruit in the vineyard, but the fruit was not in an edible state. 3. I know a great many children who have eaten unripe fruit and are now lying sick, they are suffering from fever. 4. If it is something that I am able to do (comes from my hand) I will do it, not otherwise. 5. It is God Most High who keeps us from all evils visible and invisible. 6. Does your knife cut? — I have a sharp (cutting) knife, a dull axe and a sharp adze. 7. If you can show me the fordable spot in the river I shall be much obliged. 8. Are there any sick among you? — 9. Please put some boiling water into the food. 10. Peace be to the souls of your ancestors! 11. What kind of a man is Mr. Lucas? — Worthless, he is the chief of idlers.

Translation 61. ترجمه ۶۱ p. 191. ص ۱۹۱

۱ دون صباح وفات ایدن (اولن) کیمسه قونشوگز ایدی.
۲ نهگز وار؟ (نهك وار) — قپاغی اوزرنده بر کوزل صاری تصویر
بولونان بر کتاب وار. ۳ نه کورویورسیگیز؟ ۴ اکک پیه شیرمکده اولان
اکمکی بی کورویورم. ۵ اگر کوزلندن بری کور اولان آتی کوردیگیز

¹ *témbél témbél idly* (§ 458).

ایسه بزم دکلدرد. ۶ کسر اودونی کسر. ۷ چوجورقلر 'قورقمايڭ' قورقه‌جق بر شی یوقدر. ۸ اینانیلاماز (اینانیله‌مایه‌جق) بر لاقیردی در. — خیر افندم 'اینانیلاجق بر لاقیردی در. ۹ بڭا دییه‌جک بر شیئڭیز وارمی؟ — سڭا دییه‌جک بر شیئم یوقدر. ۱۰ حدینی^۱ (کندی کندینی) ییلین آدم چوق شی ییلمش اولور. ۱۱ همشیره‌سی خسته اولان قادین بومیدر؟ — خیر افندم 'پدری خسته اولان قادین بودر. ۱۲ بو کویلی هیچ بر شی ییلمز بر آدم دکلدرد 'اوقور یازار بر آدمدر.

Reading Exercise. (۱۰) تعلیم قرائت

To hang flour on a line.

A useless neighbour who did not pay his debts and did not know his limits (*i. e.* conceited), once appealed to the Teacher and said imploringly: "Dear Teacher, the women of our household are washing clothes, will you kindly lend us the clothes-line to hang out the clothes?" — "Very good, my dear boy, you are welcome, it is nothing at all, it is no trouble, but unfortunately the women of our house too have hung flour on the line" said the Teacher.

The other not yet understanding the affair, persisted and said, "What are you saying, Teacher, is it possible to hang flour on a line?" The Teacher answered sharply: "Fellow! why do you not understand. Since I have no wish to lend it (I don't wish to give), I will hang not only flour on the line but even water." By saying this he get rid of the importunate beggar (*lit.* the headache).

درس ۲۹ Lesson 29.

The Participles. (Continued.)

Tatbiqat Comparison. تطبیقات

(Turkish Characters.) ۱۹۵ ص p. 195.

۱ اوقودینم کتاب بودر. ۲ آشجی سودیکڭ یه‌مکی پیشیره‌جکدر. ۲ دونکی یازمش اولدینم مکتوب نرده‌در؟ ۴ سویله‌دیکلری سوز

¹ *hadd* limit, self; the very self.

بودر . ٥ قازانديغى پاره اون غروشدرد . ٦ اول خسته نك ايچديكى
 علاجى . ٧ شيمدى اوطوردنيغيگيز او . ٨ اويني كزالاديغمز آدم
 اولشدر . ٩ اوكرنه جكم (اوكرنه جك اولديغم) درس . ١٠ يارين
 كيده جكمز (كيده جك اولديغمز) يولى بيليرميسيكيز ؟ ١١ افنديك
 ييقانديغى صو . ١٢ (نصرالدين) خواجه اوطوردنيغى دالى كسدى .

Tatbiqat Comparison.

(Turkish Characters.) p. 200. ص ٢٠٠

١ سيزك صاتين آلديغيكيزك حسانى بكا ويريگيز . ٢ مسافر
 اومديغى يه مز بولديغى ير . ٣ بوله جغيگيزى طوربه يه قويك (قويگيز) .
 ٤ چوجوگك يازديغنه بر ديه جكيگيز وار مى ؟ ٥^a سنك بونى كوزلجه
 يابه جغكه شيه هم يوقدر . ٥^b سن كوتوي يابه جغيكه ايسى ياپ
 ٦^a بنم صاتيغمه بر قصور يوقدر . ٦^b بن مالكى صاتيغمه پاره كى
 ويريرم . ٧^a اونك خسته اولديغندن خبرم يوغيدى . ٧^b والدم خسته
 اولديغندن بورايه كله مه دى . ٨^a سيزك بورايه كله جكيگيزدن بابامك
 خبرى يوغيدى . ٨^b بز بورايه كله جكيگيزدن اورايه كيده مه دك .

Exercise 62. تعليم ٦٢ p. 201. ص ٢٠١

1. The watch which you had given. The wheat which I had ground. The lesson which I had to learn. The coffee which the gentlemen had to drink. 2. The house which the Christian merchants had to sell. The horse which the noblemen had bought. 3. The coffee-cup which I brought was on the table, did you ever take it? 4. Do you know what is the thing which Houséyin Qalfa had to speak to me about? — No, Sir, I don't know anything of what he had to say. 5. Because of your being my pupil. 6. On account of their not paying they were imprisoned. 7. The pupils were reprov'd because of their not being able to repeat their lesson. 8. "Halt on this side of the village which you cannot reach."

Exercise 63. تعلیم ۶۳ p. 201. ص ۲۰۱

1. I could not see him coming. The garden in which they were walking is my mother-in-law's. 2. I heard that the bed on which they were to lie, was of grass. 3. Do not forget what I tell you. 4. Where is the knife with which I cut the meat? — It is in the cupboard where the meat is. 5. Do you know the guests who are to come to our house next week? 6. When I come to-morrow, I wish to see everything finished. 7. Instead of walking with such bad companions, go and keep company with good ones. 8. When the bell rang in the school, everybody was going to bed. 9. Cities built near volcanoes¹ are always in fear of earthquakes. Do not tell anybody what you saw and what you are about to see. 11. As soon as I collect the money which your uncle owes me I will pay my debt to you.

Translation 64. ترجمه ۶۴ p. 202. ص ۲۰۲

۱ فی ۷ تموز ۱۹۰۲ تاریخله یازمش اولدیغیکیز مکتوبی قبول ایله دم. ۲ شیمدی کیتمکده اولدیغم او قاین پدرمکدر. ۳ بنده گزه سویله دیکگیز بوتون سوزلری یازدم. ۴ بویوک اسکندرک^۱ یامش اولدیغی شهرلک^۲ بویوکی اسکندریه ایدی. ۵ حقنده سویله دیکگیز حکیم آروپوده در. ۶ غزته لده حقنده او قودیمیز ذات یعقوب افندی در. ۷ نه ایسته دیکمی بیلیمیسین؟ — اگر سن سویله مزسه ک سنک نه ایسته دیکگشی بیلیم. (سن سویله مزدن سنک نه ایسته دیکگشی: صل بیلیم؟) ۸ یازدیغی هیچ بر کیمسه دیکشدرمه سین. ۹ پاره ایله دولو اولان کیسه می غائب ایتدیکمی بیلیمیسین؟ ۱۰ استانبولده اولدیغم وقت مغازه لده بولونان مالارک هر کون دیکشدیکنی کوروپور ایدم. ۱۱ کوردیکگشدن بونی اوکرن. ۱۲ طربزونه کیتدیکشدن خبرم یوغیدی.

¹ Yanar dagh burning mountain, volcano. — ² Iskéndér Alexander. Iskéndériyé Alexandria. Iskéndéroun Alexandretta.

Translation 65. ۲۰۲ ص p. 202. ترجمه ۶۵

- ۱ قولاغی اولان روحک کلیسه له نه دیدیکینی ایشیتسین.
- ۲ چونکه او انسانده نه وار اولدیغی (موجود اولدیغی) بیلیر ایدی.
- ۳ اونک (مومی الیهک) اول قاری ایله قونوشدیغنه تعجب ایله دیلر.
- ۴ سنک کلیشیکک علامتی نه اوله جقدر. (سنک کلیشیکک علامتنک نه اوله جغنی بزه سویله^۱) ۵ سنک صاغ الیکک یاپدیغندن صول الیکک خبری اوله سین. (سنک صاغ الیکک یاپدیغنی صول الیکک بیلمه سین). ۶ داود کندیسى و کندیسى ایله برابر اولانلار آجیقدقلرندنه نه یاپدیغنی اوقومادیگنزمی ؟ ۷ اونلرک عسکر اولدقلرینی ایشیتدک.
- ۸ اورایه کیتمه گنه (کیتمه گیزه) قارشى کلم (یاخود اِعتِراض ایتیم^۲).
- ۹ اکمکجی طوغری بر آدم دکلدیر. کندی آلاجغنی یازار ویره جکنی یازماز.

(۱۱) Reading Exercise. تعلیم قرائت

- ۱ یتوبک (یعقوب کهیانک) یاپدیغی او بودر.
- ۲ یعقوب کهیانک یاپدیغی اوده صاقلانان آرپه بودر.
- ۴ یعقوب کهیانک یاپدیغی اوده صاقلانان آرپه یی یهین فاره یی (یاخود صیچانی) اولدورن کدی بودر.
- ۱۱ یعقوب کهیانک یاپدیغی اوده صاقلانان آرپه یی یهین فاره یی اولدورن کدی یی اورکودن کوپکی بوینوزلایان اکرى بوینوزلی اینه کی صاغان بیچاره قیزی اوین اسکى بوسکوروبالی آدمی نکاحلایان داز قافالی تویسر پایاسی او یان دیران صباحلایان اوتن خروسی صاقلایان بوغدایی اکن چیفتجی «ایشته» بودر.

¹ Tell us. ² a. *itiraz etmek* to object.

درس ۳۰ Lesson 30.

رابطه صیغه‌ها Gerunds.

The names given by the Turkish Grammarians to some of the Gerunds (*Rabûta Sîy-ghélér*):

1. صیغه تشبیه *Sîyghéyi Têshbihiyé* *yazarjasîna*.
- 4a. صیغه ظرفیه *Sîyghéyi Zarfiyé* *yazdıqda*.
5. صیغه توفیقیه *Sîyghéyi Têvqitiyé* *yazdıqja*.
- 6a. صیغه ابتدائیه *Sîyghéyi İptidayiyé* *yazalı*.
8. صیغه حال ترکیبی *Sîyghéyi Halî Têrkibi* *yazaraq*.
9. صیغه لیاقت *Sîyghéyi Liyaqat* *yazasî*.
11. صیغه انتهاییه *Sîyghéyi İntihayiyé* *yazınja*.
12. صیغه سببیه *Sîyghéyi Sêbébiyé* *yazdıghândan*.
13. صیغه عطفیه *Sîyghéyi Atfiyé* *yazîp*.

تعلیم ۶۶ Exercise 66. p. 208. ص ۲۰۸

Proverbs. ضرب امثال *Douroubou Êmsal*.

1. Wood by remaining for a long time in the water becomes ebony (*abanîz*), a servant by remaining for a long time in the house becomes your father (*babanîz*). 2. [Water] by continually dropping becomes a lake. 3. By asking continually Baghdad is found. 4. Before the thick one feels it (thins), the life of the thin one goes out. 5. While water is coming (before water comes) into the pool, the frog's eye bursts. 6. Before the rich man is willing to do a thing¹, the poor man expires² (his work is finished). 7. The ant [is judged] according to its ability (*qarînja qadrînja*). 8. When he found death [approaching] he was content with sickness. 9. Economize when you are in abundance (in your width) that you may live comfortably in straitened (narrow) circumstances. 10. The flea is [found] on the dog (*itlê*) but money on the brave young man. 11. Young people (youth) have no God. 12. The words (proverbs) of ancestors are like silent guns, as soon as they strike they kill. 13. The lazy man resembles the ostrich: when he comes to be loaded (to the burden) he says he is a bird, when the turn

¹ *olounjayadêk* or *olounjaya qadar*. — ² a. *fouqara* (pl. of *faqir*).

comes for food he says he is a camel. 14. The dog barks, [but] the caravan passes. 15. There is no power (way) to prevent the happening of events, everything goes to its fate. 16. Walls have ears. 17. It is better to keep alert (to watch) than to sleep and dream horrible dreams (§ 298).

ترجمه ۶۷ Translation 67. p. 209. ص ۲۰۹

۱ خواجه افندی سویلمکه باشلادیغنده (باشلار باشلاماز
باشلادیغی کبی) هرکس سسنى کسدى (سکوت ایتدی) ۲ خواجه
درسخانه یه کیرینجه یه قدر بوتون شاگردلر قونوشورلر ایدی ۳ مرذیفونه
کله لی (کله لیدنبرو، کلدیم کاهلی) مونجسونی اوچ دفعه زیارت ایله دیم ۴
عالی کیدر کیتمز (کیدینجه، کیتدیکى کبی) سنى چاغیره جم ۵
اوقور یازاریم (اوقویوب یازاریم) ۶ کلوب کیتدی (کلدى و کیتدی)
۶ آتینه بینوب مملکتنه کیتدی ۷ نصرالدین خواجه «برکون» بر بالطه
آلوب آغاجه چیه رق اوطوردیغی دالی کسمکه باشلامش ۸ بر آدم
اونی کورونجه آغاجدن شیمدی دوشه جکسین دیو خبر ویرمش ۹ هریف
یونی سویار سویله مز خواجه در آغاجدن دوشی ویردی (§ ۲۸۶)
۹ «خواجه دخی» هریف آرقه سندن قوشوب یاقه سندن طوته رق
«به هریف! سن بنم آغاجدن دوشه جکمی بیلینجه» مطلقا بنم نه وقت
اوله جکمی ده بیلمه لیسین» دیو سوال ایله دی ۱۰ هریف «اشک
اوچ دفعه آکیرینجه (آکیردیغی کبی) اوله جکسین» دیدی ۱۱ بن
کاه نه دک (یاخود کلینجه یه قدر) کیتمه

تعلیم قرائت Reading Exercise. (۱۲)

The Distinction between Man and Beast.

The distinction between man and the beasts is in speech and in reading and writing. Man is much nobler in creation than the beasts. Beasts have instinct. For instance, as soon as the

¹ a. *sûkât ét.* "to be silent." — ² *ziyarét ét.* "to visit; to call on."

dog sees his master he recognizes him, rejoices and begins to wag his tail. As I can speak I can make other people understand my condition, but as the poor dog and other animals are deprived of speech they cannot state their condition as I can (like me).

I can walk holding erect my body, (as) I can turn my head in every direction and I can raise it to the sky too, but other animals cannot do so. There are in man the senses of seeing, hearing, touching with the hands and other members, tasting and smelling.

ما بعد *mal'ad* Continuation.

The beasts too have these senses, some of the animals see and smell better than even man [can] do. I know that I can walk with my feet, I can hear with my ears, I can eat with my mouth, [and] I can smell with my nose. But a beast does not know and performs everything without knowledge (knowing). I can think of everything because I have intellect (on account of my having intellect). For instance:

I understand why a door, a window and a hearth are necessary for a house, why glass is put in the windows, why handles are put on a vessel. I distinguish why leather is used to make out-of-door boots, and why iron and rags are not used.

I know that I must (it is necessary to) obey my mother, father and teachers and I must not listen to my wrong desires and inclinations.

Professor Naji (1850—1894).

درس ۳۱ Lesson 31.

Nouns and Adjectives derived from Verbs.

صفت مشبهه <i>Siféti Mûshébbihé</i>	Verbal Adjective.
سماعی <i>Sémayi</i>	Irregular (form).
قیاسی <i>Qiyasi</i>	Regular (form).
اسم تفضیل <i>Ismi Tafzîl</i>	Noun of Excess.
اسم مکان <i>Ismi Mekiân</i>	Noun of Location.
اسم آلات <i>Ismi Alét</i>	Instrumental Noun.

تعلیم ۶۸ Exercise 68. p. 215. ص ۲۱۵

1. Verbal Adjectives.

I. چوروك *chûrûk* rotten. صوغوق *sovouq* cold. ایشلک *ishlêk* working smoothly. ایصلاق *islaq* wet. ایستک *isték* desire. دیلک

dilék request. بوداق *boudaq* a knot (in timber). اوركك *urkék* timid, shy.

II. آچىق *achîq* open. بوزوق *bozouq* spoil. آرتىق *artîq* remainder. اويانىق *ouyanîq* alert, smart. ايليك *ilik* marrow. بارىشيق *barîshîq* mutual peace. صارىق *sarîq* turban. يانىق *yanîq* burnt; doleful. سيليك *silik* wiped down; worn smooth. ايليق *ilîq* lukewarm. قورقاق *qorqaq* timid; coward. قاقاق *qachaq* fugitive. اورتوك *êr-tûk* shut. كسيك *késik* cut. قيرىق *qîrîq* broken.

III. يورغون *yorghoun* tired. دولغون *dolghoun* full; plump. دالغىن *dalghîn* absent-minded. اولغون *olghoun* ripe. شاشىن *shash-qîn* stupid. كسكىن *késkin* keen. يىلغىن *yîlghîn* frightened.

2. Verbal Nouns.

VI. آلم *alîm* act of taking, buying. ساتىم *salîm* selling. آتىم *atîm* a charge (powder). يودوم *youdoum* a mouthful. بىچىم *bichîm* shape, cut; fashion. دىلىم *dilîm* slice, sherd. سويم *sévîm* loving. اوچوروم *ouchouroum* precipice. يىلدىرىم *yildîrîm* thunderbolt.

VII.; IV. ياپى *yapou, yapî* building. اولۇ *êlû* debt. اولچۇ *êlchû* measure. بىلىكى *bilgi* knowledge. وىرگى *vérgi* gift; tax. اورتو *êortû* cover. اويوق (اويومق) *ouyqou* sleep. قاپو *qapou, qapî* door. قىزىقى *chîzgi* line. دوغى *doghou* rising (of the sun). باتى *batî* setting (of the sun).

XI. يالاق *yalaq* a trough (for dogs). يوناق *youn'naq* bath; laundry. باتاق *bataq* quagmire. اوطوراق *otouraq* a seat, a halt. قوناق *qonaq* halt, mansion.

تعليم ٦٩ Exercise 69. p. 216 ص ٢١٦

1. The direction [in the heavens] in which the sun rises is called the east, and the direction in which the sun sets is called the west. 2. Did you whet your knife? — If we had a whetstone, I would whet it. 3. Do you fear death? — Though I am tired of this life, yet I do not wish to die. 4. How is

business in the market? — It is not at all good, there are no business transaction, and no gain, nobody can borrow from another [even] ten paras. 5. You seem very happy to-day, what is the matter? — I have got a letter from a dear friend of mine, therefore I am in great joy. 6. I did not like your suit of clothes, it has no style (cut) at all, it is quite out of fashion¹, who cut it out and sewed it? 7. I could not eat anything yesterday. I ate only a slice of bread and drank two sips of water. 8. If the flavour of the tobacco which you smoke is good, give me a pipeful of tobacco (a smoking enough for a pipe). 9. Do not drink intoxicating liquors. I know a drunkard that threw himself down a precipice into the sea. The current took and carried him away, and afterwards they found (took out) his dead body. 10. Have you a charge of gunpowder?^{1a} — You are very forgetful, a little while ago I told you that I had not.

ترجمه ۷۰ Translation 70. p. 216. ض ۲۱۶

۱ سوکیلو اوغلو، مکتوبی بویوک سوینجله اوقودیم . شیمدی
سکا بر نصیحت^۲ ویره جکم . باشقه لرندن پاره اودونج آله . قازانچک
آز ایسه مصارفک^۳ ده آز اولسون . ۲ «اولوم او یله بر قاره دوه درکه هر
قایمک اوکونده دیز چوک (ایقار^۴)» . ۳ دالغیجار (طالغیجار) دکیزک
دیبلرینه قدر دالارلر . همده اونلر ای یوزگیج درلر . ۴ او اختیار آدم
صاگیر دکل پک ده ایشیتگن در . ۵ عوجه کک^۵ آتی صولوغان در .
۶ سن چوق اونونقان سین ، هر شیئی اونودورسین . ۷ باتاغه باتوب
اوراده قوناق (اوطوراق) ایتمهک مجبور اولدی . ۸ چرجوقلر اوچورمه یه
چوق مراقلی^۶ درلر . ۹ چارشیدن اوچ عدد آک^۷ ، ایکی عدد طارات
دورت دانه آستی ، بش عدد چالغی ، اون دانه دمیر سورکو و بر سوزگیج
ایصمارلادیم^۷ . ۱۰ عسکرلر قیشلاده ایدیلر . ۱۱ بو یازین تللی اوغلی
یا یلاسیته^۸ کیده جکیز .

¹ barit. باریت — ^{1a} barout. باروت — ² a. *nasihat* advice. —

³ a. *mésarif* expense. — ⁴ *iqmaq* to kneel down (said of camels).

— ⁵ *amoujayîn* com. *émmyiñ*. — ⁶ *méraqlî* مراقلی . — ⁷ *ismarlamaq*

to order. — ⁸ *ayla* summer residence, pasturage.

تعليم قرائت Reading Exercise. (١٣)

An Anecdote *Lateefé*.

One day a man from the neighbourhood came to the Teacher and said: "Please Teacher, be kind enough to lend me the donkey that I may go to the village Urégil and come back."

The Teacher said: "It is nothing at all, my child; but the donkey is not at home, he has gone to the mountain for wood."

While the man was going out of the gate, lo! the donkey brayed in the stable. — "But the donkey is braying in the stable" says the neighbour.

The Teacher with great indifference, feigning anger; said: "What a funny man you are; you believe the braying of the donkey in the stable; but you do not believe the word of a reverend man with a white beard (me, with my white beard)!"

درس ٣٢ Lesson 32.

حرف جر Prepositions. (Continued.)

تعليم ٧١ Exercise 71. ص ٢٢١ p. 221.

1. Some birds leave us before the winter and come back to us in the spring. 2. There is none more beautiful among all the birds than the peacock. 3. The Ottomans remained (or waited) before the old city of Constantinople 56 days. 4. The enemy fled during the night. 5. There were many wounded among them. 6. He took me to the top of a very high mountain and seated me on a stone. 7. The thief went around the house and as soon as he saw us he hid himself behind the wall. 8. I have been for you [during] these eight days (since eight days I am looking for you). 9. The English army was marching towards the enemy very slowly (§ 456). 10. Be kind towards the poor, they are always with you. 11. The servant brought apples instead of pears. 12. The teacher was very angry with Zenobia about the lie which she told. 13. The soldiers intercepted him and surrounded him in front, on the flank and behind. 14. We cannot hear anything about the war. 15. There is no difference beyond the grave between the king and the beggar. 16. Have you anything to say about what Mrs. Mania has said being true or not being so?

Translation 72. ترجمه ۷۲. p. 222. ص ۲۲۲

۱ او پاکت بنم ایچون در (ایچیندر) . اونك ایچین قاچ غروش
 ویردیکیز (ادا^۱ ایتدیگیز) . ۲ بو چوجوق حقنده سیزه دییه جك چوق
 شیرم وار در . ۳ مردیونردن آشاغییه یووارلاندیم . ۴ اول کتابی
 تعطیل وقتنده^۲ (اثناسنده) اوقویه جغم . ۵ چوجوق یوزوکی قویویه
 آتدی . بوتون خدمتکارلر یوزوکی قویودن چیقارمتی ایچون قویونك
 اطرافنه طوپلاندیلر . ۶ بر سنه ظرفنده . حصارك دروننده^۳ بولونان
 خانه لرك جمله سی ده یاندیلر (حصارك داخنده^۳ بولونان بوتون خانه لرك محرق
 اولدیلر)^۴ . بر قاچ کون ظرفنده (بر قاچ کون ایچنده) . ۷ کمینك
 (سفینه نك) اطرافنده یوزه بیلیرمیسین ؟ ۸ ساعت بشه قدر بکله مه لی .
 ۹ والده سی حقنده سویله دی . ۱۰ بری اوست طرفده دیکری ده آلت
 طرفده اوطوردی . ۱۱ خان شهرك^۵ خارجنده (دیشاریسنده) '
 خسته خانه ایسه شهرك حصاری داخنده در . ۱۲ دون حاجی حسن
 افندی دن ماعدا اویمزه کیمسه کلمه دی (دون بزه حاجی حسن افندی دن
 ماعدا کلن اولادی) . ۱۳ سیزك^۴ اویگیز آغاجلرك آراسنده در ' بزمکی
 ایسه کلیسه نك قارشیسنده در .

Translation 73. ترجمه ۷۳. p. 222. ص ۲۲۲

۱ پدرم اولندیکنده اوتوز یاشیدن زیاده دکل ایش . ۲ عوجه مك
 اوی چوق کوزل ایسه ده کندیسینه بشیوز لیرادن زیاده یه مال اولدی .

Note. The words overlined are prepositions. — ¹ *éda ét.* "to pay § 272. — ² *vagtında, ésnasında*, during. — ³ a. *dakhil*, p. *déroun*, t. *ich* within. — ⁴ a. *mühtériq ol.* "to be burnt (§ 273). — ⁵ a. *kharij*, p. *biroun*, t. *dîsharî* without, outside.

۳ دوستم آمریقایه کیده لی (دوستم آمریقایه کیتمک اوزره یوله چیقالی . . .)
 برسنه دن زیاده اولدی . ۴ یوزغادی چاپان اوغلی یاپدی (یوزغاد چاپان
 اوغلی^۱ طرفندن بئلا اولوندی) . زواللی هرینف آله جقلیلری طرفندن
 اویندن قوغولدی^۲ (آلاجقلیلری اول فقیری اوندن طرد ایله دیار^۳) .
 ۶ یارین ساعت آلتیده یاتاقدن قالقاجم . ۷ ذاتِ عالیکیز ده دون
 کیجه دوختور ترانسینک خانه سنده می ایدیگیز؟ ۸ یاننده پاره سی
 یوغیدی . ۹ اوکلن صورلنده^۴ (اوکلن وقتنده) . یازین (یاز موسمنده) .
 کیجه ظرفنده (کیجه لهین) . کوپک سفره نك آلتندن دیشاری صیجرا دی .
 ۱۱ آرتیق (شیمدی) کون دوغی به دوغری دونه لیم .

Reading Exercise. (۱۷) تعلیم قرائت

The Village Room (a) کوی اوطه سی

As soon as winter comes, as is the custom in every part of the Protected Countries of His Majesty, in the village of Mounjousoun too, which is near Cæsarea, every evening as soon as the darkness sets in, when the villagers see the smoke of the chimneys (*ojaq*) they gather in the room of the bailiff and often sit as late as midnight. They drink coffee and they smoke tobacco [cigarettes], hookahs and (tobacco-)pipes (*choubouq*). They tell stories and amuse themselves. The smoke of the cigarettes, hookahs and pipes fills the whole (space of the) room, (so thick) that nobody can see any one else; but pleasure comes out of that too.

The roots of trees burn on the hearth with a crackling and crashing sound. The heat of the hearth on one side, the heat of the stable from another side and the heat of talk from another side warm [men's] hearts, [so that] they do not feel the outside cold.

Sometimes however the talk comes to an end; then all together with one mouth cry: "O dear, how cold it is to-day!"

¹ *Chapan Oghlou* was a feudatory in the province of Angora till the middle of last century. — ² *govoulmaq, tard édilmék* to be driven out. — ³ *sou* time (used pl. in this sense).

The severer the winter is the happier are the villagers. In the warm stable-room they praise one man's buffalo, another's horse, another's ox and another's cow. Sometimes, too, if the weather is favourable, some of them go to the city and come back loaded with news from every quarter of the world, from east and west, from south and north. [To be continued.]

درس ۳۳ Lesson 33.

ظرف باخود حال Adverbs.

- | | |
|--------------------------------|--------------------|
| a. ظرف <i>zarf</i> | Adverb. |
| ۱. حال <i>hal</i> | Adverbs of Manner. |
| a. ظرف زمان <i>zarfi zéman</i> | » » Time. |

Note. *Hal* means 'state, condition', in Grammar it is used in three senses: 1. case (of declensions), pl. *ahval* cases; 2. the present tense of verbs; 3. adverb, especially the adverb of manner.

تعلیم ۷۴ Exercise 74. ص ۲۲۸ p. 228.

1. How many graduates of Anatolia College were there last year? 2. I will reach Amassia on Thursday and start for Tocat next day. 3. For a while our business was very good but it soon deteriorated. 4. You call me incessantly, what have you to say to me? 5. Hassan Effendi has no reasonable work: all that he does is useless (good for nothing). 6. You sit the whole day idle, you pass your time uselessly. 7. From what place was that gentleman who was here a minute ago? 8. I awake every day at dawn, and go to bed two hours after sunset. 9. The time which falls between noon and morning is called [in Turkish] *goushlouq*, the time between noon and evening is called *ikindi* (afternoon) and the time two hours after sunset is called *yatsi*¹. 10. I am not joking I am speaking in earnest, do you hear? 11. It rains as it should². 12. "Freely you have received freely you must give³." 13. Will you pay your debt at last⁴? tell me. — Certainly, of course I will pay⁵.

¹ *yatsou*, *yatsi* the time for going to bed, like the curfew of old Norman rulers. — ² *gérék*, *géréyi yibi* as is necessary (§ 465). — ³ *méjjanén* is Arabic (§ 682), the Turkish would be *jaba aldîniz*, *jaba vériñiz*. — ⁴ *nihayét*. — ⁵ they are used together for emphasis.

ترجمه ۷۵ Translation 75. p. 228. ص ۲۲۸

۱ نه وقت يوله چيقه جقسين ' يارين مي يوخسه يارين دكل اولبر
 کون مي ؟ ۲ الك آزي اوچ دفعه بورايه کلمه شدر . ۳ کرچکدن (حقیقه^۱)
 کوزل در . ۴ قاچه ویره جکسين ؟ — سکا نهايت يکرمي مجديه يه
 مال اوله جقدر . (چوق چوق يکيرمي مجديه يه اولور) . ۵ شيمد يک
 هيچ برشي ايسته مم . ۶ اگر وعد ايتمش ايسه ک^۲ وعديزي اجرا ايتمه ليز
 يوخسه اعتباريزي^۳ غائب ايده جکيز^۴ . ۷ اونى هيچ بريرده بوله مايوريم .
 ۸ واعظک اوى چوق اوزا قدر . ۹ برى بو طرفدن کلدی ديکرى ده
 اولبر طرفدن کيتدى . ۱۰ قاپي ي نه ايجهر يدن آچه بيليورم نه ديشاريدن .
 ۱۱ اويکده اولمشجه سينه معامله^۵ ايله (تکليف سيزجه^۶ معامله ايله) .
 ۱۲ اولجه کنديني طانييورميدکيز^۷ ؟ ۱۳ اوت ' اونى چوقدن
 طانييور ايديم . ۱۴ مرقومه^۷ بوکون دونکيندن ابي در . ۱۵ کله جک
 دفعه تام^۸ وقتنده بوراده بولونه جغم .

تعليم قرائت Reading Exercise. (۱۰)

کوی اوطه سی (b) The Village Room

They seat the man who went to the city that evening beside the fireplace, they serve him with the best of the hookahs and the cream of the coffee (the best part). He himself too begins to relate [the story] with great dignity and authority (with great care) and every body listens to him hanging on his mouth in silence.

One day, (in one of those days, in 1638) two of the villagers leave the village together: one of them goes to Cæsarea and the other to Talas, a village one hour's journey beyond Cæsarea. The former (of these) is four hours' distance from the village and the latter four hours and a half. The next evening every one, as soon as he heard (took) the sound of the mortar

¹ *haqiqatén* § 682. ² *vad ét.* to promise § 272. ³ *itibar* good name, honour. ⁴ *ghayb ét.* to lose § 272. ⁵ *mouamélé ét.* to act. ⁶ *téklifsizjé* without ceremony. ⁷ *mérqoumé* she § 678. ⁸ exact.

(in which coffee is pounded) ran and filled the room of Bailiff Ghijj. The room was soon choke-full. [To be continued.]

درس ۳۴ Lesson 34.

Conjunction حرف عطف *Harfî Atîf*.

تعلیم ۷۶ Exercise 76. p. 233. ص ۲۳۳.

1. Paper and pen, horse and donkey¹, donkey and mule. 2. I heard that you could neither read nor write, is it true? (is it so?) — No, sir, they have told you wrongly, I both read and write. 3. Don't wait standing by the door [like a pillar], you must either come in or go out. 4. He is very poor, he has not even a ten para piece in his pocket. 5. At what hour shall I come to your house to-morrow? — Come in the morning or in the evening. I shall be at home all day. 6. Neither you nor your brother came to school yesterday: where were you? 7. Although we got ready to come [to school] and even started yet suddenly my father got ill. 8. Although I owe you about ten pounds, yet I have no money to pay you. 9. Since you have no money, give me an acknowledgment.

تعلیم ۷۷ Exercise 77. p. 234. ض ۲۳۴.

1. My dear brother, although you promised to give me a book if I came early, yet you have not given it. 2. Your father came to us yesterday, he stayed awhile and afterwards he went to church with my mother. 3. I called him repeatedly [but] he did not come: perhaps he was sick. 4. I am not as good as I wish to be, and you are not as bad as others say. 5. I am ignorant, but I know my ignorance; but you don't know that you are ignorant. 6. While I am drinking my coffee you must prepare your lesson. 7. Tea is not used in Germany as much as it is used in England. 8. As you have promised to be more attentive, I will forgive you. 9. You must neither come to our house nor must I come to yours. 10. "[To be] either bald-headed Hassan or Hassan the bald-headed are the same." 11. Whether rich or poor, or wise or ignorant, all will die some day. 12. Nobody knows except me.

¹ مرکب : *mérkéb* (in the cities), and *geôlûk* (in the villages) are used for elegance and politeness.

Translation 78. ۲۳۴ ص p. 234. ترجمه ۷۸

۱ همشیره ڪ ايله يڪنم . ۲ اوزون بر تعليم يازديق ايسهده
اوکړه نه مه دك . ۳ دوغوجه اوه کيتمه ليسیځيز يوخسه ايصلانه جقسیځيز ؛
چونکه چوغه وارمازدن ياغهور ياغه جقدر . ۴ «قاميش اکیایر اما قیریلماز» .
۵ سیزک چوجوقله سویله مه ليسیځيز (نصیحت ایتمه ليسیځيز) چونکه
یاراماز درلر . ۶ وقتیځی بیهوده یه کچیره چونکه حیات اوندن مرگب
در (حیات اوندن مرکب اولدیغیچون وقتیځی بیهوده یه صرف ایتمه) .
۷ «وَقْتُ نَقْدِ در» . ۸ بوآت چوق قوتلی کورونیورسهده ینه بکنمهم .
۹ پک زیاده یورولش ایديسهده ینه ایشنه دوام ایتدی (چالیشمه سینه
دوام ایتدی) . ۱۰ اولور دیو قورقدم (اوله جک دی اودم پاطلادی) .
۱۱ مادام که چالیشمایور اوگاهیچ برشی ویرمه یه جکم . ۱۲ درسیمی
حاضرلایانه قدر بکلمه گیزی آرزو ایدهریم . ۱۳ هر نه قدر یاغهور یاغمده
ایدی ايسهده 'قهوه التیمی ایتدکدنصوگره کز مکه کیتدم .

Translation 79. ۲۳۵ ص p. 235. ترجمه ۷۹

۱ مکتوبکیزی ویریځیز که پوسته خانه یه کونده ره یم . ۲ بر صنعت
اوکړه نتیجه یه قدر اولنمه یه جکم دیبور (بر ایشیم اولانه قدر اولنمه یه جکم
دیبور) . ۳ ایکی دفعه اوقو یوخسه اونودورسین . ۴ شو خانیم چوق
دقتلی اولمالی یوخسه دوشه جکدر . ۵ سنک موسیقی درسیځی نه قدر
چوق تعلیم ایدرسه ڪ اولقدر کوزل چاله جقسین . ۶ اگر جناب الله^۲ خانه یی
بنا ایتمزسه^۳ پایجیلرک زحمتی بیهوده یه در (رب^۲ خانه یی بنا ایتمه دیکجه) .
۷ نه وقت کله جکنی سوال ایت . ۸ نیچون بو قدر چوق اویدیکځیز —

¹ *êdûm patladî, êdûm gopdou* (my gall-bladder burst) I was ready to die with fear. ² *Jêna'bi Allah, Rabb* the Lord, God. ³ *bîna êt.* to build § 272.

چوق يورغون اولديغمدن بوقدر چوق اويودم . ۹ ترکجه يي اوکرنديکجه
 سوييورم (ترکجه يي نه قدر چوق اوکرنسهم اولقدر چوق سوييوريم) .
 ۱۰ اونلک زنکين ياخود فقير اولديغني ييلمه يوريم .

Reading Exercise. (۱۶) تعليم قرائت

The Village Room (c) کوی اوطه سی

Sergeant Kéonés who had gone to Cæsarea was sitting on the right side of the fireplace, while Captain Qoubour who had been to Talas was sitting by the left side. One was smoking a pipe the other a nargilé (hookah). After everybody had finished drinking coffee and smoking their cigarettes, so completing their enjoyment (when all were enjoying themselves), the owner of the room, Bailiff Ghiji addressed Sergeant Kéonés with very great¹ respect² and said:

— “Now my dear Sergeant Kéonés, you are welcome. Tell us, please, what is going on in the city (what is there and what not). What you have eaten and drunk keep for yourself, whatever you have seen tell us!”

— “My dear Bailiff Ghiji, what do you think I saw in the city yesterday. Something absolutely unimaginable!” said Sergeant Kéonés.

— “Good news, let us hope! I wonder what it is? Boys, hold your tongues and listen!” commanded the Bailiff. Everybody being all eyes and ears (paying full attention) looked at him (at his face). [To be continued.]

درس ۳۵ Lesson 35.

Interjections حرف ندا *Harfî Nida.*

Exercise 80. ۲۳۷ ص p. 237. ۸۰ تعليم

1. If you have prepared your translation, good for you! (a thousand bravos to you); if you have not, woe unto you!
 2. Halloo boy! get out of the way, the horses will trample on you.
 3. Halloo! [take care!] get out of the way. 4. Take care! go away from in front of the horses. 5. Halloo Hassan, come

¹ *févoél adé* extraordinary (§ 671^b). — ² *hûrmét* respect, honour.

here, tell us who is this woman? — She is the wife of yonder villager¹. 6. Fellow, what is your business so early in the market? what troubles you? (what chips have fallen into your eyes so early?) 7. Halloo Ali, go and call Imam Effendi. 8. I went to the school yesterday. Splendid! I was glad that your children were progressing so much! 9. Wonderful! how did it come that you went there? I am very glad. I hope that through the efficacy of your prayer they will progress more. 10. I hope so! I saw some other children too that, may God avert the omen! will by no means be men (are absolutely useless). 11. O doctor⁴, come quick, my mother is very sick⁵. 12. — What a pity, what is her sickness? (what is the matter with her?) 13. — I don't know, she lay down saying O dear, o dear! 14. — God is gracious, do not worry⁶. 15. My dear sir, where have you been till now? 16. Child, I must not see you again here [in such places], go away home now [begone!].

تعلیم قرائت Reading Exercise. (۱۷)

The Village Room (d) کوی اوٹھسی

Sergeant Kéonés coughed thrice, sneezed four times and began to speak:

— “Yesterday towards the qoushlouq (forenoon) I reached the city and I went to the market of Boiler-Makers to buy a pan and a cauldron. I noticed that there was not any noise or uproar there [as it is usual at the Boilers’]. I was astonished and remained there [silent]. I went to and fro and asked where they had gone. They said that they were working outside the city.

“I ran and went there. What did I see! If I say two thousand you must understand three thousand⁷ boiler-makers [and] tinnerns who, having each one of them a hammer or a pair of bellows, had entered into a tremendously big cauldron and the repeated hammering and knocking and noise and uproar were filling the whole place. Every body had stuffed cotton into his ears. They had placed a big ladder on the outside of the cauldron from the bottom to the brim.

ما بعد Continued (e).

“I went up the ladder and looked inside the cauldron: what a wonder! a group of people [had gathered] in one corner of

¹ a. *avrat*, *avré* a very rude term used by villagers. The women are called *avrat*, the men are called *hérif*. In addressing them *oulán* (oghlan) is used. — ² *ma’shallah*! — ³ a. *bérékét*. — ⁴ *hékimbashî* head doctor. — ⁵ *rahatsiz* uneasy. — ⁶ *télash*. — ⁷ A common expression to express any great number.

the cauldron, a very big group in another corner, and a great crowd in another quarter of the cauldron. Some hammer others clamp together, some solder, others tin, the whole place is in a state of noise and confusion, it seemed that the day of judgment had come. I asked one of those who were near me: what this was. I made him to understand with great difficulty. At last he took the cotton out of his ears and said to me with a loud voice: 'H. I. M. our Lord Sultan Mourad is going to the Bagdad campaign with 250,000 soldiers: therefore (-da) the pilav¹ and soup of the army will be baked in this cauldron.'

"When I heard this I was astonished. I forgot the pan and the saucepan. I left [the city] and came back. I had never heard nor seen such a thing in my life. I still hear the noise and uproar of the cauldron in my ears, [the tapping and knocking does not go from my ears]."

ما بعد Continued (f).

The story of Sergeant Kéonés aroused great interest. Some of the people in the room believed, others did not. But Bailiff Ghiji said: "Boys, there is nothing incredible [here]. My deceased father (may his memory be blessed!) had read in the Book of Kings² things more wonderful than this, he would relate them to us in our childhood (he was relating them continually to us)."

Qavas Agha one of those who were present said: "Excuse me (I cut your speech with honey), my dear Bailiff, please permit Captain Qoubour too to tell us what he has seen."

— "Please tell us, Captain Qoubour, what you have seen," said the landlord.

— "My dear sir," said Captain Qoubour, twisting his mustache, "the other day when I was passing through the plain of Talas, very far away I saw something as big as a gigantic walnut tree, but if you had seen it! it was a tremendously big thing. By approaching it gradually I saw that it was a cabbage bigger than can be imagined.

ما بعد Continued (g).

"Under one of the leaves of the cabbage the Sultan had encamped, there were thousands of tents: under another leaf ten thousand horse soldiers were playing jirid, and under another leaf innumerable soldiers were drilling. I asked: what these were? They said: 'It is the army of Sultan Mourad our Lord, they are going on the Persian Expedition'."

¹ *pilav* boiled rice or wheat (*boulgour*), prepared with butter, broth etc., a favorite dish in the East. — ² *Shahname*.

Everybody began to laugh at such an exaggerated story, but Sergeant Kéonés was one of those who were laughing most.

— “Wonderful! he said, tell such a lie that it may match a lie [resemble a lie, sound a lie], that tremendous cabbage can neither be planted nor plucked out: moreover, what would they do with such a gigantic cabbage?”

— “My dear Sergeant Kéonés said Captain Qoubour, they will boil it in the cauldron which a little while ago you saw in the plain of Cæsarea, and they will give it to the army [to eat].”

At this speech all the people in the room laughed un-animously in such a noisy way that many of them fainted.

As for Sergeant Kéonés, during this uproar he took his long pipe and slept away quietly.

17. H. H.

The End ختام *Khitam*.

درس ٣٦ Lesson 36.

Salutation, Congratulation, Addresses etc.

تعليم ٨١ Exercise 81. ص ٢٤٨ p. 248.

Note. This Exercise being a conversation between two Moslem gentlemen Mourad Béy and Ahmed Effendi, we put it in the form of a conversation.

- M. 1. May I come to-day to call on you?
 A. If you honour my house, you are welcome, come!
 M. 2. Good morning (or Good evening) Ahméed Effendi.
 A. Good morning Mourad Bey, come, take a seat. You are welcome! I hope (by the will of God) you are well. 3. Do you receive letters from your son?
 M. He had stopped his letters (cut the back of his letters) for a long time, but, thank God, we were able to receive a letter this week.
 A. I congratulate you then. What news have you? (what is there and what is there not), what does he write?
 M. 4. I wish the same to you! (May you enjoy the light 493:1). He says he is very well, he sends many salutations to you, he kisses your hands.
 A. 5. May he who kisses hands be well [§ 489]. Whenever you write letters please write my especial salutations to him.
 M. With pleasure, sir. How are you yourself? are you well? how are the circumstances of your life? are they good?
 A. 6. Health to you! I was a little unwell yesterday. I got a very bad cold, but (lead into the Satan's ear) [493⁹], thanks to God I am a little better to-day. You never look

for me and never ask about me [that] 'How is our [poor] friend?' you scarcely condescend to us.

M. 7. Not at all, sir! [perish the thought!] really I am not aware of it. I beg your pardon! Has your father returned from Samsoun?

A. Yes, sir, he came yesterday with my brother.

M. 8. Be kind enough to offer my highest respects. I kiss his skirts.

A. With pleasure (on my head), sir. Good bye!

M. Go in happiness, sir, you are welcome! come again!

تعلیم ۸۲ Exercise 82. ص ۲۴۹ p. 249.

His Imp. M. the Sultan has granted 10,000 piastres to the poor of this city. 2. H. M. the Shah of Persia has visited Constantinople. 3. The senior European sovereign is H. M. Victoria the queen of England. 4. The President of the French Republic, M. Loubet, has admitted to his presence H. H. Mûneer Pasha, the Ottoman ambassador in Paris. 5. H. H. the vali of Sivas Haji Hassan Pasha, H. E. Békir Pasha the governor of Tocat, and His Honour Mahmoud Béy the Qaymaqam of Merzi-foun have visited Amassia. 6. What do you say about this affair? — I don't know: you know better (than I). 7. My sister attends the school with diligence. 8. I am the mother of Artin Effendi (Mr. Pascal). 9. Where do you live now? — I now live in the street Sofoular. 10. To-day we called on you but we could not find you at home.

ترجمه ۸۳ Translation 83. ص ۲۵۰ p. 250.

۱ آلامانیه ایپراطوری حشمت‌الوایکتیجی ویلهلم حضرت‌تاری ۲ ارمنی
پطریق رتبتاوافندی حضرت‌تاری ۳ آنقره والیسی دولتاوعطوفتاو پاشا
حضرت‌تاری ۴ صامسون متصرفی سعادت‌لو قدری پاشا حضرت‌تاری
۵ انکلتزه دولت فخمه‌سنک درسعادت سفیری اصالتاوسیر نیقولاس
اوقونور حضرت‌تاری ۶ امریقا دوات فخمه‌سی^۱ درسعادت سفیری
اصالتاودوقتور آنجل حضرت‌تاری ۷ «مردیفونده واقع» آناطولیه قوله‌جی
مدیری فضیلتاودوقتور تراسی جناب‌لری ۸ فضیلتاوقره‌بت قاپرینلیان

¹ *dévléti fêkhimé* the illustrious government, complimentary title applied to foreign powers.

جنا باری ، فضیلتاو کرویہ یعقوبیان افندی جنا باری . ۹ انکلتزہ یہ کیتمک
اوزرہ بندہ لرینہ رخصت اعطا بویورولہ سنی ذات عالیارندن تئی ایدہریم .
۱۰ سایہ میمنتوایہ^۱ حضرت پادشاہیدہ جملہ^۲ حال آسایشده یز .
۱۱ سلطنت سنیه نك لوندرہ سفیری دولتلو عطوفتلو آرتین پاشا حضرتلری .
۱۲ مکتوب عالیگیزی^۳ قبول ایله دیم (مکتوب عالیلری^۴ واصل ید
چاکری اولدی) . ۱۳ ذات عالیگیزله ملاقت شرفنه نائل اولق^۵ اوزرہ
ایکی ساعت قدر بندہ خانہ دہ بکله دیم ایسه دہ تشریف ایتمه دیگیز .
بعده دولتخانہ یه عزیت ایله دیم لکن ذات عالیگیزی بولامادیم .
۱۴ لطفاً^۶ بوکونکی جریده لری^۷ همت ایدرمیسیگیز^۸ ؟ ۱۵ پدر عالیگیزک
صحتی ناصلدر ؟ ۱۶ تشکرایدہریم دوقتور افندی ، سایہ عالیگیزده
(همت عالیہ گزله^۹) چوق ایی درلر . ۱۷ همشیرہم جاریہ لری کمال بک
افندیٹک حلیله سیدر^{۱۰} . ۱۸ نوقت بورایہ تشریف ایله دیگیز — بندہ لری
مخدوم عالیلری بک افندی ایله اوچ کون اول کلیم (واصل اولدم) .

^۱ *méyménét vayé* auspicious, prosperous. — ^۲ *méktoubou aliñizi, méktoubou aliléri vasili yédi chakéri oldou*, your letter is received; lit. your honoured letter came to your servant's hand. — ^۳ *málaqat shéréfiné nayil olmaq* lit. to enjoy the honour of your visit. — ^۴ *loutfén*. — ^۵ *jéridé* newspaper. — ^۶ *himmét éder' misiniz*. — ^۷ *himméti aliñizlé* with your kindness. — ^۸ *a. halilé* wife.

قسم ثانی
لسان رسمی و ادبی

Second Part.

The official and Literary Language.
The Elements of Arabic and Persian
Grammar

as

they are used in Ottoman-Turkish.

درس ۳۷ Lesson 37.

The Persian Plural جمع فارسی *Jémi Farisi.*

اولان *zirouh, mûsémmasî zirouh olan ani-*
imate (being).
غیر ذیروح 'مسماسی جانسز اولان' *ghayrî zirouh, mûsémmasî jansîz olan*
inanimate (object).

تعلیم ۸۴ Exercise 84. p. 256. ص ۲۵۶

باغها^۱ ، باغات^۱ ، قهرمانان^۲ ، پهلوانان^۳ ، فرشتگان^۴ ، مردگان^۵ ،
مادران^۶ ، زندگان^۷ ، ضابطان^۸ ، یاوران^۹ ، دیوان^{۱۰} ، خانها^{۱۱} ، خانها^{۱۲} ،
شاهان^{۱۳} ، پادشاهان^{۱۴} ، شاگردان^{۱۵} ، اصلازادگان^{۱۶} ، دختران^{۱۷} ،
معتبران^{۱۸} ، فریقان^{۱۹} ، خواهران^{۲۰} ، خستگان^{۲۱} ، کسان^{۲۲} ، بیچارگان^{۲۳} ،
تجاران^{۲۴} ، طلبگان^{۲۵} ، مسلمانان^{۲۶} .

1. *bagh-ha*, Ar. pl. *baghat*. 2. *qahrîmanan*. 3. *pehlîvanan*.
4. *fîrishtégîân*. 5. *mûrdégîân*. 6. *madêran*. 7. *zîndégîân*. 8. *zabî-*
tan. 9. *yavêran*. 10. *divân*. 11. *khanêha*. 12. *khanha*. 13. *shahan*.
14. *padîshahan*. 15. *shagirdan*. 16. *asîlzadégîân*. 17. *doukhtêran*.
18. *mûtébêran*. 19. *fêriqan*. 20. *khahêran*. 21. *khastagîân*.
22. *késan*. 23. *bîcharégîân*. 24. *tâj'jaran*. 25. *talébégîân*. 26. *mûs-*
liman Moslem, Musulman, *mûslîmanan*.

تعليم قرائت Reading Exercise. (١٨)

The Match Girl.

"Gentlemen, matches! matches! three boxes for ten paras.
My gracious gentlemen! my mother is poor and hungry
(breadless) . . .

Take this, my dear sir, give me a ten para piece."

See how untidy are the flaxen hairs of that poor little thing.
Under her eyes bluish, her face is dirty and sunburnt.
Her clothes are worn, she has a pair of big shoes on her feet.
This poor girl too for a slice of bread
Wanders all the day in the streets (crying) matches! matches!
How many dirty, sore faces

Does she address perhaps a hundred times a day as
'my beautiful sir!'

— "My girl! who is your father? where is your house?
See! I will give you forty paras, tell me whatever I
ask you.

Have you no father? don't you know him?"

— "I have no father, yes, I don't know him."

The poor girl is a stranger everywhere.

Everyone hurts her, calling her 'bastard'.

No one on her slender body spreads his wings and stays.

There is no heart throbbing for her,

She has not known till now what a father is.

She is working. If she does not work, what can she do?

There is no way for her to turn except by working.

Who is there to struggle for her?

Whom has she to say 'take and eat this bread'!

Whoever gives her anything, expects something from her.

O poverty! O fatherless children.

Méhémmed Emin.

مکالمه Conversation.

ص ٢٥٨ p. 258.

Words and Notes. 1. a. *mûsémma* (the noun) named. 2. a. *zi-rouh*, t. *janli* animate being. 3. *hasîl ol.*" to be obtained. 4. a. *mév-zou olan* fixed for. t. *jansîz*, a. *ghayrî zirouh* inanimate (object). a. *ilavé ét.*" to add. 5. a. عبارت *'ibarét* composed of. عبارہ *'ibaré* sentence. Ar. pl. عبارات *'ibarat*, Turk. pl. *'ibarélér* sentences.

6. a. *kélimé*, Ar. pl. *kélimat*, Turk. pl. *kélimélér* (کلمات, کلمه) word; *farsi*, *farisi*, fem. *farsiyé* Persian; *túrki*, fem. *túrkiyé* Turkish: *kélimatî farisiyé* Persian words. *'ibaratî túrkiyé* Turkish sentences; both and similar ones are Persian Izafét (§ 517). 7. a. *édât* particle suffix; *jémlénmék* to be changed, made into Plural (§ 277).

8. a. *élyém* now, at present. 9. *Iran, eeran* Persia, Arya. 10. a. *al-él'oumoum* uniformly. a. t. *jém'léndirmék* to pluralize (§ 281). a. *adét* custom, rule. 11. a. *mústamél* used. 12. a. *loutfén* kindly. 13. a. *iyzah ét.* to illustrate. 14. a. *tabir* sentence, words. a. t. *jém-lénébilémék* to be capable of pluralizing. a. *qayidé* rule. 15. a. *múnshi* writer, author. a. *ravi* narrator. a. *shéhíd* martyr. a. *múdir* director, manager. 16. p. *Khûsrév* Chosroe. 17. a. *zévatî kiram*: *zévat* persons (Ar. pl. of *zat*), *kiram* noble, illustrious (Ar. pl. of *kérím*). 18. a. *múshirani izam*: *múshir* generalissimo. *izam* magnificent (Ar. pl. of *azim*). 19. a. *hazarat* their Highnesses (Ar. pl. of *hazrét* § 497). 20. *baghî além* the vineyard of the world i. e. the earth. a. *mékîân* residence, abode. 21. *iqamét ét.* to dwell in. 22. a. *mústéjír* a tenant. *Rémzi Efféndi khamî* the Hotel op Rémzi Efféndi. 23. a. *elhaj Osman* Mecca pilgrim Osman. 24. a. *méh-houm* deceased, late. 25. a. *ita'at* obedience. a. *siyanét* protection. a. *húrmét* honour. 26. *shahî shéhidan* or by omission, *shéhi shéhidan* (§ 560) the sovereign of martyrs; it is epithet of Housséyin. *né sourétlé* how? 27. a. *irtiha'li dari baqa* a going away to the region of permanency i. e. dying, death. 28. *raziyalla'hou anhou!* May God be well pleased with him (a formula used after naming any companion of Mouhamméd). 29. *mésh-hédi makhsous*: *mésh-héd* a place of martyrdom, feretory, mausoleum (vulg. *mashat*, *mashatliq*: used in contempt by the Sûnnies to the cemeteries of Redheads and Christians. 30. *Térjiyi bédî*, see page 302. 31. *qadîman* Per. pl. of Ar. *qadim* old, ancient. a. *ikhbar ét.* to narrate, tell. a. *séna ét.* to praise. *Ferhad* a Persian hero, lover of Shirin, the wife of Khûsrév Pérviz. 32. a. *mou'ashaga* dalliance, love. 33. *shayanî dîqqat*: p. *shayan* worthy. a. *dîqqat* attention. a. *jéridé* newspaper. 34. a. *ita bouyourmaq* to bestow, to grant (§ 272). 35. *khayir khahanî Saltanatî Séniyéyi Osmaniyyandan* (one) of the well-wishers i. e. friends of the Sublime Ottoman Government. 36. *nishani zeeshan* the glorious order (of Méjidiyé). *birinji rûtbé* the Insignia of the Grand Cordon of (Méjidiyé). 36^a. a. *farq* difference. 37, 38. a. *mústamél* used. See No. 11. 39. a. *maqaminda* as. 40. *êz* heart, himself (himself and his word true).

درس ۳۸ Lesson 38.

The Persian Izafét اضافه فارسیه

تعلیم ۸۵ Exercise 85. p. 263. ص ۲۶۳

Persian Izafét	Turkish Izafét	Meaning
روی زمین <i>rou'yi zemîn</i>	یرک یوزی	the surface of the world
بحر احمر <i>bah'rî ahmér</i>	قیزیل ده گیز	the Red Sea

Persian Izafét	Turkish Izafét	Meaning	
بحرِ سفید	<i>bah'rê séfid</i>	آق ده گیز	the Mediterranean Sea
بحرِ سیاه	<i>bah'rê siyah'</i>	قاره دگیز	the Black Sea
بحرِ محیط	<i>bah'rê mouhit</i>	اوقیانوس	the Ocean
بحرِ محیطِ کبیر	<i>bah'rê mouhitikébir</i>	بویوک اوقیانوس	the Pacific Ocean
عهدِ جدید	<i>ah'dê jédid</i>	یڭی عهد	New Testament
عهدِ عتیق	<i>ah'dê atiq</i>	اسکی عهد	Old Testament
پای تحت	<i>pa'yi takht</i>	تختکِ آیاغی	capital city
خاکِ پای	<i>kha'ki pay</i>	آیاق توزی	dust of foot; (§ 495)
اینجیلِ شریف	<i>injilê shérif</i>	شریف اینجیل	Holy Gospel
آوازِ بلند	<i>avazê bülénd</i>	یوکسک سس	loud voice
آرزوی شدید	<i>arzouyi shédid</i>	قوتلی آرزو	strong desire
سلطنتِ سنیه	<i>saltana'tî sėniyė</i>	یوجه حکومت	Exalted government
ذاتِ عالی	<i>za'tê ali</i>	عالی ذات	high personality
شاهِ ایران	<i>sha'hê Iran</i>	ایران شاهی	the Shah of Persia
حرارتِ شمس	<i>harar'etî shėms</i>	کونشک صیجاقلی	the heat of the sun
صرفِ عثمانی	<i>sar'fi osmani</i>	عثمانلی صرفی	Ottoman Grammar
لسانِ عثمانی	<i>lisa'nî osmani</i>	عثمانلی لسانی	Ottoman Language
فوائدِ کثیر	<i>fėvayî'di kėsirė</i>	چوق فائدهلر	great benefits
خانهٔ ضابط	<i>khanė'yi zabıt</i>	ضابطک او	the house of the officer
کتابِ شریف	<i>kita'bê shérif</i>	عزیز کتاب	Holy Bible
ارضِ مقدس	<i>ar'zê mouqaddės</i>	عزیز دیار	Holy Land
چارشوی مذکور	<i>charshou'yi mézkūr</i>	او چارش	that market
وحیِ یوحنا	<i>vahiyi Youhanna</i>	یوحناک وحیسی	the Revelation of John
امثالِ سلیمان	<i>ėmsa'tî Soulėyman</i>	سیلیمانک امثال	the Proverbs of Solomon
مزامیرِ داود	<i>mėzami'rî Davoud</i>	داودک مزمورلری	the Psalms of David
اسمای اعداد	<i>ėsma'yi a'dad</i>	صاییلرک اسملری	the numerals.

تعلیم ۸۶ Exercise 86. ص ۲۶۵ p. 265.

1. The Red Sea is between Arabia and Egypt. 2. The paper Sabah which is published in Constantinople is the semi-official paper of the Imperial government. 3. Mr. Vahan, Esir Pazar, Rémzi Effendi Khan, Constantinople (a form of address of letters). 4. The capital of the English empire is London. 5. The number of the inhabitants (on the surface) of the earth is 1610 millions. 6. There are many empires and nations in the world. 7. I bought an arquebuss from the Grand Bazar (of Constantinople). 8. The magistrate read an eloquent prayer in the name of H. I. M. with a loud voice. 9. The teacher explained the lesson point by point to the pupils. 10. There was a ring with one diamond on the finger of the one-eyed Bailiff Injé. 11. Our Lord Jesus Christ said: "Love one another," this verse is written in the Gospel of John. 12. Your star is brilliant (*yavér*), your dice always come double-six. 13. The poor man was puzzled (*shashûrmaq*), he takes (sees) the 6 for 5.

تعلیم قرائت Reading Exercise. (۱۹)

A List of Moral Maxims (= Franklin's Principles).

[These are] the twelve principles which the famous philosopher Franklin adopted for regulating his conduct and reforming his character:

Temperance: — Do not eat until you get dull, and do not drink until you get stupified.

Silence: — Do not speak any word which is useful neither for you nor for others.

Regularity: — Appoint in your house the place of every thing and fix the time for every thing.

Resolution: — Whatever you are obliged to do decide it and do it without any fault.

Economy: — Do not waste a cent on anything which has not any real importance to you or to another.

Labour and work: — Do not waste your time and always be busy with some useful work (thing).

Prof. Naji.

درس ۳۹ Lesson 39.
Persian Compound Adjectives.

تعلیم ۸۷ Exercise 87. ص ۲۷۰ p. 270.

527. فرنگی *fréngi* European; venereal disease, syphilis; lock of a door. ترکی *türki* Turkish; (Turkish) song. شرقی *sharqi* oriental;

oriental hymn, song. یهودی *yéhoudi* (vulg. *chîfî*) Jew. ادرنوی *Edirnévi* a native of Adrianople. فرانسوی *Fransavi* French. یابانی *yabani* wild. حلبی *Halébi* a native of Aleppo; yard, cloth measure. خاکی *khaki* an especial uniform of a grey colour. صلیبی *salibi* crusader.

528. دیوانه *deevané* demoniac; foolish, silly. مردانه *mérdané* brave; manly. دوستانه *dostané* friendly. خالصانه *khalisané* sincerely. عاجزانه *ajizané* humbly. پدرانه *pédérané* fatherly.

529. باغچه بان *bagh-chéban*, com. *bahjéban* gardener. کناهکار *gûnah-kiâr* sinner. خلاصکار *khêlaskiâr* saviour. ساخته کار *sakh-têkiâr* forger. پاسبان *pasban* vulg. *pazvand* night watchman. کاربان، کاروان *kiârban*, *kiârvan*, *kérvan* caravan. صندوقدار *sandouqkiâr*, *sandîqkiâr* cashier. روزگار *rûzgîâr* wind. دربان *dérban* door-keeper. قلمکار *qalémkiâr*, *qalémkér* engraver.

530. بی اساس *bi ésas* without foundation, false. بیصوح *bisouch* faultless, innocent. نامقبول *namaqboul* unacceptable. بی قدرت *bi qoudrét* powerless; weak, unable. نامرد *namérd* coward. نامزاج *namizaj* unhealthy, sick. بیحضور *bihouzour* vulg. *bêdhûzûr* uneasy. بیتاب *bítâb* weak.

531. همملت *hémmillét* fellow countryman, of the same nation. هممذهب *hémmézhéb* co-religionist. همجوار *hémmjivar* neighbour, neighbourhood. همراه *hémmrah'* fellow-traveller.

535. شیرخوار *rêhbér*, *rêh'nûma* or *rah'nûma* guide. رهبر *sheer khor* that sucks milk, suckling, child. بکزاده *béyzadé* the son of a prince, nobleman. اصلزاده *asîlzadé* the son of a nobleman, nobleman, noble. شاهزاده *shah'zadé* the son of a king, royal prince. خانزاده *khan zadé* the son of a khan; a Tartar prince. دربند *dérbénd* a watch tower.

536. گران بها *giran baha* precious. ساده دل *sadédil* simple-hearted. سیاه چشم *siyah chéshm*. t. قارہ کوز *qaragêoz* blackeyed.

نانکور *nankêor* vulg. *namkêor* ungrateful. بدبخت *bédbakht* unfortunate. دلشاد *dilshad* joyful, happy.

538. روزنامه *tébriknamé* a letter of congratulation. *rouznamé* calendar, almanack. نوسال *névsal* newyear, newyear's day. اذنتامه *izinnamé, roukhsatnamé* letter of permission.

539. خوشتر، خوشترین *khosh, khoshtér, khoshtéreen* nicer, nicest. بهتر، بهترین *bih: bihtér, bihtéreen or biheen, biheené* better, best. بدتر، بدترین *béd: béd'tér or bétér, béd'téreen* worse, worst. مهتر، مهترین *mih: mih'tér, mih'téreen* greater, greatest. کمین، کمترین، کمتر *kém: kém'tér, kém'téreen or kémeen, kémeené* low, inferior; lower, lowest. a. اولین، اول *évvel, évvéleen*. p. نخستین، نخست *núkhúst, núkhústeen* the very first.

تعلیم ۸۸ Exercise 88. p. 271 ص ۲۷۱

1. Our Saviour, our Lord Jesus Christ, came into this world to save sinners. 2. I like the English and French languages very much. 3. This book is written in the Turkish language and contains songs and hymns. 4. Porcelain comes from China by caravans. 5. I will give you (a) friendly advice, do not be worldly. 6. What kind of a man is your servant? is he silly? he cannot understand any thing. 7. The night-watchmen seized me at midnight in the market, and spoke to me angrily. 8. Miss Rose being sick yesterday was very sad, therefore she could not write the French letter which she had to write. 9. I helped those who are in our neighbourhood and who sit at home like women hopelessly. I advised them to live like man (manly). 10. Our house is higher than that mansion, and air pleasanter.

ترجمه ۸۹ Translation 89. p. 272 ص ۲۷۲

۱ انکلتره قرالی برنجی ریچارد شیردل تسمیه اولوغشدر. ۲ اول نانکور خدمتکار نوسال (یاخود سال جدید) مناسبتیه افندیسه بر تبریکنامه یازمادی. ۳ اول کوزل قادین یک بیوفا در (وفاسزدر). ۴ باغچه بان نامرد اولمایوب صافدرون بر کیمسه در. ۵ ناپاک اللر ایله

طعام ایتمک یک ناخوش در. ۶ همراهگیز هنرمند بر ذات میدر؟
 ۷ اخشام طعامنه حصه مند اولدم. ۸ ناامید دکلم حالا امیدوارم.
 ۹ مرقوم خلاصکاره خالصانه و عاجزانه (تواضع ایله) دعا ایله دی.
 ۱۰ ساخته کار آدم بویوک بر کناهکار در. ۱۱ مرقوم تهیدست بر آدم
 دکلدرد، النده قیمتدار بر آلتون ساعتی وار در. ۱۲ اثنای راهده راهمنا
 بنده گیزه مددرس اولدی. ۱۳ چیندن و هندستاندن کلن کروان مذکور
 چینی طباقدر و بهارلر (بهارات) ایله مخمول (یوکل) ایدی.

Reading Exercise. (۲۰) تعلیم قرائت

Franklin's Principles (continuation and end).

Honesty: — Beware of falsehood and cheating: always do as you say, and always say as you think.

Justice: — Do not shun all the good deeds which are among your duties or beyond your duties which you are obliged to perform; and do not injure anybody.

Moderation: — Guard against excess; and do not set yourself to revenge yourself on the unjust in the manner that you think suitable.

Cleanliness: — Be careful about your body, apparel and home.

Quietness: — Do not be disturbed by trifles, nor at ordinary matters, or such things as are impossible to evade.

Chastity: — Do not involve in danger your safety, honour, and position as well as that of others.

درس ۴۰ Lesson 40.

The Persian Derivative Nouns.

Exercise 90. ۲۷۵ ص p. 275. تعلیم ۹۰

541. فرنگستان *Fréngistan* Europe (old term: now *آوروپا* *Avropa*, *Avroupa* is used). یهودستان *Yéhoudistan*, vulg. *yahoudistan* Judea. (یهودی *yéhoudi*, vulg. چیفیت *chîfit* Jew). ترکستان *Tûrkistan* Tourkistan. تاتارستان *Tataristan*. عجم *ajém* non-Arabian, Persian. عجمی *ajémi* a barbarous or bad speaker of Arabic;

a foreigner, barbarian; a Persian; untrained; a novice. عجمستان *ajémistan*, Persia (in literary language ایران *Iran Arya*). عربستان *Arabistan* Arabia. 2. کوهستان؛ داغستان، طاغستان *daghistan; kù-histan* mountain-land; Daghistan is also a region in Caucasia. p. بنفشه *bénéfshé*, t. منکشه *ménékshé*: بنفشه‌زار *bénéfshézar* a place abundant in violets. 3. سنبلستان *sûnbûlistan* a place abounding in hyacinths. قبرستان، مزارستان *qabristan, mézaristan* a graveyard. آتشکده *atéshgédé* a fire-temple (of Parsees, Zoroastrians). 4. اوسوزخانه *éôksûzghané, éytamkhané* orphanage. دباغخانه *débbagh-khané* vulg. *tabakhané* tannery. کارخانه *kîûrkhané* vulg. *kérhané* manufactory (now obsolete in polite circles, *fabrica* is common in this sense; because *kérhané* vulg. of *kérih-khané* means brothel). 5. کتابخانه *kitabkhané* book-shop, library (the pl. is also used as کتبخانه *kûtûbkhané*). اجزاخانه *éjza-khané* vulg. *ézahané* drug-store, pharmacy. آشخانه *ashkhané* vulg. *ashané, ash-ghana* kitchen. شکارخانه *shikîarkhané, shikîârgîâh* a place where game is kept-hunted etc.

542. جامه‌دان *jamédan* wardrobe. قللمدان، خامه‌دان *khamédan, qalémdan* a pen-case. تیردان *teerdan* quiver. نمک‌دان *némékdan* salt-cellar. a. جزء *jûz* sheet (of paper), pamphlet; p. جزدان *jûzdan, vulg. jîzdan* a portfolio; a pocket-book.

543. پریشانی *périshani* poverty. آسودگی *asoudégi* quietude, peace. آشنایی *ashinayi* intimacy, friendship. آزادی *azadégi* freedom. تنگی *khastégi* sickness. سزایی *sézayi* worth, worthiness. تنگی *téngi* narrowness.

544. پارچه *parcha* a little piece. باغچه *bagh-ché, vulg. bah'jé* a little vineyard, garden. بوغچه *bogh-ché, vulg. boh'jé* a little wrapper. کورومچه *geôrûmjé* (beloved sister), husband's sister. چکمه‌چه *chêkméjé* a little drawer. کمانچه *kémanché* a little violin, violonette. آقچه *aqjé, vulg. ah'jé* white pieces of money, cash.

تعلیم ۹۱ Exercise 91. p. 276 ص ۲۷۶

1. Jerusalem was the capital of Judea. 2. In the XI. and XII. centuries after Christ the Europeans (Franks) from all parts of Europe by hordes (*taqîm taqîm*) rushed into Syria; these

were called Crusaders (*Saleeb* means cross, *saleebi* cross bearer, crusader). 3. Yesterday I went to *Bézéstén* (com. *bédéstén*). I bought a whole piece (*top*) of broadcloth and two pieces of unbleached linen. I made a bundle and sent it to the orphanage. 4. My sister sitting in the hyacinth garden is working on a workframe (*kérgéf*). 5. Now there are (exist) 140 orphans in the American orphanage at Merzifoun. 6. The sandholder and the pen-case are on the table. 7. I was going to oil the machine, but there was no oil in the oil-can. 8. Whose is the (great) tomb which I see in the graveyard opposite? 9. It belongs to a Sheykh from Daghistan. 10. I walked with my uncle in the places where violets are abundant and in the meadows: we found quietude and peace everywhere.

ترجمه ۹۲ Translation 92. p. 277. ص ۲۷۷

۱ اول دباغخانه نك صاحبی ایله حبسخانه بكجیسی میخانه جینك
دوستاری درلر . ۲ میخانه جینك شاهی بوزاجی در . ۳ اوکسوزلر
اوکسوزخانه ده درلر (ایتام^۱ ایتامخانه ده درلر) . ۴ اول تاتار تاتارستاندن
(یاخود ترکستاندن) کلدی . ۵ اردوگاهده اوچیك عسکر موجود ایدی .
۶ طاغستان (یاخود کوهستان) یرلرده ساکن اولان اهالی (یاخود اقوام)
علی العموم^۲ جسور اولورلر . ۷ طاغستان روسیه ده (روسیه نك قافقاسیه
قطعه سنده) بویوك بر ایالت در . ۸ سیزك چیمزارزاده (چمندارزاده)
زده ده در ؟ — چمنزارزاده دائما چمنستانده در (زده ده اوله جق چمنزارده
در) . ۹ کرم ایدیكیز! شمعدانه بر موم دیکیکیز . (کرم ایدوب شمعدانه
بر موم وضع ایدیكیز) . ۱۰ گل یاغی کارخانه سنك (فابریقه سنك یاخود
پاولیقه سنك) باغچه سنده بویوك بر کلزار وار ایدی . ۱۱ گبرلر (یاخود
پارسیلر) و قدیم فارسیلر (ایرانلر) آتشکده لده آتسه عبادت ایدرلر ایدی .

تعلیم قرائت Reading Exercise. (۲۱)

The Story of the Donkey and the Fox.

There came out of a vineyard an old donkey, he was laden with pink-coloured grapes to carry to town. Just then

¹ a. ایتام *éytam* is the plural of یتیم *yétim* orphan. ² *alél oumourm*.

a hungry fox saw it and came, and the desire of such nice grapes pierced his heart. While the fox was nearing him, the donkey kicked at him, but by and by they left off all such coquetry (kicking etc.).

The Fox:

"May I not come into your presence, O my lion? I am surprised at your beauty, let me look at you from very near, let the shadow of the kindness and mercy of my lord be ever on me. Wherever his propitious feet tread, there roses spring up. His sweet-smelling tail resembles excellent musk. I will smell it if my lord does not give me a fillip on my nose. Those eloquent eyes express his wisdom, well-proportioned and rhymed words suit his mouth."

Then (*dérîkén*) the donkey brayed out of the excess of his delight as if he had seen either a piece of melon-peel or fresh thorns.

The Fox:

"That cheerful song has pierced directly into my heart, but if you are silent there is still another pleasure. Because the nightingale will hear your song and steal it and when afterwards he sings, perhaps the hearers will be very sorry (for his plagiarism)."

The fox chattering much in this manner mocked him and drove him toward a well.

The Fox:

"Here there is a good stable and manger, but alas! it is not possible to enter, the door is very narrow. There is great pleasure in it, such as sleeping and lying down, and there is no trouble but to eat and drink. The charm of the females dwelling there is unequalled: please look there; but (take care) do not fall in love."

When the donkey came near he looked into the mirror of water and seeing the reflexion of his face his mouth watered immediately.

The Donkey:

Really I see a delicate and charming head.

The Fox:

Call her then immediately, let her come and be your sweetheart.

The donkey cried out loud, 'Come here!' (exceeding the bound of moderation in joy screamed), and hearing the echo of his voice from the well was much surprised.

The Fox:

"Did you see? now they are inviting you there. Is there not any service for me to do in this banquet? Let your burden remain here; you may go down alone. I will follow you to be your stable-boy."

The donkey threw his burden on the ground and himself into the well. The fox became his heir, while he prays for mercy on him (his soul).

درس ۴۱ Lesson 41.

The Persian Verb فعل فارسی

تعلیم ۹۳ Exercise 93. p. 285 ص ۲۸۵.

535. 1. نامدار *namdar* distinguished. 2. حکمدار *hikūmdar* ruler. 3. خزینہ دار *khazinédar*, vulg. *khaznadar* treasurer. 4. مقاصدار *maqasdar* a tailor's cutter. 5. ضرر دیده *zarardidé* one who has suffered a loss. 6. جهان دیده *jihandidé* experienced. 7. حریق زده *hariqzédé* sufferer from fire. 8. بکزاده *béyzadé* noble. 9. شاهزاده *shahzadé* royal prince. 10. لنگر انداز *lengéréndaz* casting anchor. 11. نامعلوم *namalūm* unknown. 12. خیرخواه *khayrkhah'* benevolent, generous. 13. بدخواه *bedkhah'* malevolent. 14. چوالدوز *chouvaldouz* vulg. *chouvaldiz*, Ar. مخاط *makhat* a packing-needle, a sacking-needle. 15. سخنگو *soukhéngú* eloquent. 16. صلح پرور *soulh' pèrvér* peace-maker, peace-lover. 17. نعلبند *nalbénd* vulg. *nalband* a shoeing-smith, farrier. 18. مصلحتگذار *maslahatgūzar* chargé d'affaires. 19. ایشگذار *ishgūzar* industrious, diligent. 20. موسیقی شناس *mousiqi shinas* musician, composer. 21. خنکار *khūnkār* com. *hānkār* the fortunate one, Sultan. (In olden times دولتلی 'dévlettli, sa'adétti fortunate' were titles given to the Sultan.)

550. بخشش 'بخش *éfza*, *éfzayish* augmentation؛ افزایش 'افزا *bakhsh*, *bakh-shish* present. خواه *khah'*, *khahish* desire. نوازش 'نواز *pèrvér*, *pèrvérish*; نوازش 'نواز *nūvaz*, *nūvazish* caressing, petting. ستایش 'ستا *sūtūdén*: ستایش *sita*, *sitayish* praising. کشادگی 'کشا *kūshadén*: کشادگی *kūsha*, *kūshayish* an act of opening. افروزش 'افروز *éfrouz*, *éfrouzish*. دلشادی *dīlshadi* cheerfulness.

تعلیم ۹۴ Exercise 94. ص ۲۸۶ p. 286.

1. Qavvas Agha is a veteran servant of our family, he served my grandfather 40 years and my father 20 years. 2. The Iris (*Yeshil Irmağ*) has overflowed and run into the three streets of the city. The Royal Princes helped and saved the sufferers (*afétzédé*) from the inundation. Many of the nobility and noble families also have contributed (یتیشدیرمش) bread and clothing. 3. I will be ready at four o'clock to-morrow. If you come I will go with you to the official opening (inauguration) of the school: we shall reach there at six o'clock. 4. The steamer anchored about 10 o'clock (*goushlouk vağıt-larında*) in the harbour of Samsoun. 5. The master is a very generous man, he has generously (*bol késédén*) given half a Turkish pound as a gift to the tailor's cutter. 6. Tears were flowing from the eyes. 7. Do not speak false words, pay my money with the interest. 8. I have much appreciated (*béyéndim*) this hymn which is being sung, really it is praiseworthy: who has composed it, I wonder. 9. The words were composed by the distinguished poet Mr. George and the music by the (Jerusalem) pilgrim Mr. Arshag the musician. 10. There are innumerable stars in heaven. 11. Mr. Néjib is the best in the class.

ترجمه ۹۵ Translation 95. ص ۲۸۶ p. 286.

۱ سلطان محمد ثانی هم بویوک برجهانگیر همده جسور بر حکمدار
ایدی. ۲ آت جانبازی پک پثرمرده ایدی. ۳ بر کوچوک دورینم وار
ایدیسهده فروخت ایلهدیم شیمدی بر پرتوسوزم وار در. ۴ حریقز دکانث
مقداری اوچیزدن زیاده ایدی. ۵ بکزاده لر قوالث طرفکیرلری میاتنده
ایدیلر. ۶ صباحه قارشى واپور لنگرانداز اولدی. ۷ خزینه دار حریقزدکانه
درت یوز عدد لیرای عثمانی توزیع ایلهدی. ۸ شو آدم غایت مشهور بر
جانباز در. ۹ بکزاده نث سلاحدارى غایت نانکور ایدی. ۱۰ عالی
افندی بنده گزک قافه دارى در. ۱۱ مستر ریذیل کیم در؟ — درسعادت
آمریقان سفارتنک مصاحبت کذارى در.

تعلیم قرائت Reading Exercise. (۲۲)

Supplication and Praise.

Thou art the originator of the world, O, Lord!
 Thou art the creator of the universe, O Lord!
 Thou art the illuminator of the heavens.
 Thou art the provider of the earth!
 Thy loving kindness embraces the whole world.
 Thou art the most gracious of the gracious ones.
 I know not to whom I must make my moan.
 Thou art the most merciful of the merciful, O Lord!
 What need is there for me to make petition to Thee?
 Thou dwellest in the hearts, O Lord!
 My outside and inside is open (known) to Thee.
 Thou art the invisible-seeing, O Lord!

From the Divan of Fazl.

درس ۴۲ Lesson 42.

حرف جرّ فارسی The Persian Prepositions

تعلیم ۹۶ Exercise 96. ص ۲۹۱ p. 291.

1. Our Sovereign is H. I. M. Sultan Hamid II. 2. Mr. Kérim having given correct answers to all the teacher's questions the teacher gave him a hearty welcome. 3. Whenever you see an old man, rise to your feet out of respect. 4. Anatolia College was established by an Imperial Edict. 5. To learn your lesson by heart you must try incessantly (continually). 6. The servant returned immediately and brought the following answer (as follows). 7. Captain Qoubour entered the door of the inn bearing a skimmer in his hand. As soon as they saw him they were exceedingly glad and cried out, 'Well done!' 8. You must return home at all events at 5 o'clock. 9. The 38 pounds which I owed according to note, I have to-day paid with the interest and redeemed my note. 10. I borrowed 7000 piastres on a letter of advice. 11. The oil which is in the pan smells like musk.

ترجمه ۹۷ Translation 97. ص ۲۹۱ p. 291.

۱ مومی الیه از قدیم عائله مزك محبی (یاخود) دوستی اولمشدر.
 ۲ مومی الیه بنده کزدن ازهر جهت خوشنود قالمشدر. ۳ شومادر اولادینی

ازجان و دل سور. ۴ مرقوم بونی بکا سویله دکدنصکزه درعقب
 مفارقت ایلهدی. ۵ هرسته سال جدیدده بنده کزه برهدیه ارسال ایدر.
 ازجمله بوسنه دخی برآلتون قلم قبول ایلهدیم. ۶ کندی درسارنده کون
 بکون تقدّم ایله مکده ایدی. ۷ بَنامِ خدا (یاخود) الله عشقیچون عجله
 کلوب بکا معاوَنَت ایدیکز. ۸ بر دوام خسته در. ۹ کریم افندی
 برای مصلحت صالیر قریه سنه کیتدی. ۱۰ تا طاغک دپه سینه قدر
 طیرماندی. ۱۱ وجودی ازسر تاپا یاره لر ایله مملو اولدیغندن تابصباح
 بر دوام آغلادی. ۱۲ نجیب بک برای عبادت جامع شریفه کیتدی.
 ۱۳ مومی الیه بر وجه آتی اداره کلام ایلهدی (یاخود) سویلهدی.
 ۱۴ سارق دردست اولوندی. ۱۵ بوغدای و آریا درآبار اولوندی.
 ۱۶ کوان ییابانده راهنی غائب ایلهدی.

Reading Exercise. تعلیم قرائت

The Hunter *Avjê*.

(The following is taken from a poem of the celebrated French poet Beranger.)

1. Dear birdies, lovely rogues! why should not hearts incline to you? what a tuneful assembly is this! what a joyful place of pleasure! It is just the lawful place for my poor heart to be joyous (cheerful): the bush is full of melody with your chant. Your behaviour is very simple, your form graceful, your voice pleasant, your singing beautiful. But take care lest Fortune spoil this tranquility suddenly.

Hush, my dear birdies, hush!

2. Lo! the hunter comes quickly, there is not yet even a sparrow in his bag. Does he keep still. He has a double-barrelled gun in his hand, he will have no mercy if he sees you, he will not spare you. Do you expect mercy from the hunter? his eye is already fixed on you, will you shut your eyes? It is not a glory, it is a shame for humanity, such things are detestable (deserving of a curse). Will God look kindly on a person who grieves the soul (burns the soul)? Oh! whom must I make understand, what must I do?

Hush, my dear birdies, hush!

3. Once I was sitting here on this spot, two swallows were passing by. They were singing together in a happy manner: why should they not give pleasure to people? I myself, congratulating them on their return, shared in their pleasure and delight. Suddenly a hunter fired at them, the poor travellers were destroyed. To be far from evils, beware (be cautious) of men!

Hush, my birdies, hush!

4. Know the character of men, see the proofs of their thoughts. The poor (among them) seek for a pretext to quarrel, the rich (among them) are all blood-shedders. They have made the world a hell. Are these men? (No! they are) a troop of executioners. They cannot be true and good friends. The most merciful of them is a murderer of birds. Though I know it, is it worthy of praise? Do not urge me to say, is it right?

Hush, my birdies, hush!

5. The trigger helped the hand of the hunter, a partridge was wounded in his wing: immediately his dog ran and took it; to fetch games belongs to him. Why were you happy, why joyful, o hunter? Does man become happy through bloodshed? This cruel man, this murderer now goes (home) and curses injustice (oppression) more than I do. How strange is man's nature in the world! he both loves evil and is an enemy of evil.

Hush, my birdies, hush!

6. My birds, good news! your hunter is going, he has seen other game, he hastens after them. There is no one coming, and he who was going (the hunter) has disappeared. Now begin your melody again, there is no need of caution now, give a concert according to my taste. Fortune has granted a reprieve: sing and let the neighbourhood echo again. But if that cruel, greedy man passes this way to-morrow,

Hush then, my dear birdies, hush!

Mou-al'lim Naji = Professor Naji.

درس ۴۳ Lesson 43.

The Gender of Arabic Nouns کیفیت

مذکر *mūzék'kér* Masculine. کیفیت *kéyifiyét* Gender.

مونث حقیقی *múén-nési haqiqi* Feminine because of signification.

مونث اعتباری *múén-nési itibari* Feminine because of termination.

لازم *lazim* Neuter gender.

Exercise 98. تعلیم ۹۸ p. 295. ص ۲۹۵

I. نَبِیَّ = نَبِیْهْ ، والدہ^۱ ، حَفِیدَہ^۲ ، عَمَّہ^۳ ، (خال) خالہ^۴ ، مَعْلَمَہ^۵ ، مَتَصَرَّفَہ^۶ ،
 وارثہ^۷ ، نَحِیْہ^۸ ، حاملہ^۹ ، مومَنہ^{۱۰} ، فِلاَنَہ^{۱۱} ، غَزَالَہ^{۱۲} ، مَرَحُومَہ^{۱۳} ، شَاعِرَہ^{۱۴} ،
 ثَالِثَہ^{۱۵} ، ثَانِیَہ^{۱۶} ، زَوْجَہ^{۱۷} ، اِلَہَہ^{۱۸} ، بَاکَرَہ^{۱۹} ، صَاحِبَہ^{۲۰} ، مَلِکَہ^{۲۰} ، شَہِیدَہ^{۲۱} ،
 کَرِیمَہ^{۲۲} .

1. *nébee*, *nébeeyé* prophetess. 3. *ammé* father's sister. 4. *khala* mother's sister. 18. *ilahé* goddess. 20. *mélîké* queen. 22. graceful; daughter.

II. ابو ۱۲ ، نبات ۱۱ ، بیت ۱۰ ، قوت ۶ ، موت ۵ ، نوری ۱ .
 ۱۳ کرم are Masculine. ۲ بنت ۴ ، اخت are Fem. sig.
 نعمت ۱۵ ، حدیقہ ۹ ، مصلحت ۸ ، مسرت ۷ ، حبہ ۲ ، ظلمت ۱
 are Fem. term.

Note. The terminations (-t) of the numbers 5, 6, 10, 11 are radical.

The Number of Arabic Nouns کیت *Kémiyyét.*Dual تشیہ *Tésniyé.*

Exercise 99. تعلیم ۹۹ p. 297. ص ۲۹۷

مَزَلِیْنِ^۱ ، جَہَتِیْنِ^۲ ، صَحِیفَتِیْنِ^۳ ، ضَمَّتِیْنِ^۴ ، شَرَطِیْنِ^۵ ، بِلَدَتِیْنِ^۶ ،
 سَدَسِیْنِ^۷ ، فُقَرَتِیْنِ^۸ ، شَرِیکِیْنِ^۹ ، وَاَرَتِیْنِ^{۱۰} ، مَرَقُومِیْنِ^{۱۱} ، جَمَلَتِیْنِ^{۱۲} ،
 طَرَفِیْنِ^{۱۳} ، بَجَرِیْنِ^{۱۴} ، بَرِیْنِ^{۱۵} .

2. *jihétéyn*. 3. *sahífétéyn*. 4. *zam'météyn*. 6. *béldétéyn*.
 12. *jûmlétéyn*. 14. *bah'réyn*. 15. *bérréyn*.

Note. The terminations -ین ، -ان ، -éyn, -an are the terminations to from the Duals in Arabic, while -ان -an in Persian changes animate nouns into the Plural; as: a. مسلم *mûslim* Moslem: Pers. pl. مسلمان *mûsliman* Moslems, Muslims (§ 509); Ar. Dual مسلمَان *mûsliman*, *mûsliméyn* two Moslems. To avoid this misunderstanding, the Duals made with -ان -an are rarely used in Ottoman. It is used only for some

geometrical terms and in some other words given below; as: ثلث *sûls* = ثلثان *sûlsan* two thirds; سدس *sûds* one sixth = سدسان *sûdsan* two sixths; ملاء *mêla* = ملوان *mêlévan* the two alternating times, day and night, morn and eve; زاوية *zaviyé* angle = زاويتان *zaviyétan* two angles; متوافقتان *zaviyétanî mûtévafiqatan* two corresponding angles; متبادلتان داخلتان *zaviyétanî mûtébadilétanî dakhilétan* two alternate interior angles زاويتان *zaviyétanî mûtébadilétanî kharijétan* two alternate exterior angles (§ 656).

The Regular Masculine Plural.

تعليم ١٠٠ Exercise 100. ص ٢٩٩ p. 299.

بنی 'مدرّسين' معلمين معلّمون² 'قارئون قارئین³ 'مظلومين⁵ 'مشهورين⁶ 'رياضيون⁷ 'سامعين سامعون⁸ 'مجرمين⁹ 'حواريون¹⁰ 'سارقين¹¹ 'رسولين¹².

3. *qariyeen*, *qariyoun* readers. 7. *riyaziyyoun* mathematicians. 8. *havariyoun* apostles. 1, 4, *bint* and *validé* are not masculine and *nour* is not rational.

Note. In Arabic both forms of the Reg. Masc. Plural are used with some distinctions, but in Ottoman except some very common words passed into the language, the use of the -ون *-oun* is confined to scientific terms; as: جغرافی *geographic*, اشتراکی *social*, هندسی *geometrical*, جغرافیون *geographers*, طبیعی *natural*, نباتی *botanic*, سیاسی *political*: جغرافیون *joghrafiyoun* geographers, اشتراکیون *ishtirakiyoun* socialists, هندسیون *héndésiyyoun* geometers, طبیعیون *tabiyyiyoun* naturalists, نباتیون *botanists*, سیاسیون *siyasiyoun* politicians, statesmen.

The Regular Feminine Plural.

تعليم ١٠١ Exercise 101. ص ٣٠٠ p. 300.

نقرات¹ 'غایات¹ 'حيوانات² 'آلات³ 'معجزات⁴ 'خِدمات⁵ 'عادات⁶ 'تسلیات⁷ 'حاجات⁸ 'عبارات⁹ 'شکایات¹⁰ 'تألیفات¹¹ 1. *néférat* individuals. 5. *khidémat*. 11. *té-é-lifat*.

تقصیرات^{۱۲}، زکوات^{۱۳}، تعریفات^{۱۴}، معلومات^{۱۵}، تبریکات^{۱۶}، برکات^{۱۷}،
 تعمیرات^{۱۸}، سبزوآت^{۱۹}.
 13. *zékévat*.

تعلیم ۱۰۲ Exercise 102. p. 300. ض ۳۰۰

1. England is a great country. 2. He went to visit (walk in) the Zoological garden with his granddaughter, wife and parents. 3. Nooriyé Haním (Miss Lucy) is the elder sister of Noori Efféndi (Mr. Lucas). 4. Botany treats of plants, zoology (treats) of animals. 5. Our Lord Jesus Christ is the sovereign of both worlds. 6. He is the only hope of the wretched and of sinners. 7. Believers pass through the valley of darkness and death in joy. 8. Divine blessings will be their leader (will lead them). 9. I divided two thirds of the purse between the two parties (concerned). 10. The thieves have been imprisoned for many years (§ 656). 11. The prophets (*résouleen*) and apostles performed many miracles. 12. The writings which they entrusted to me I put with my own hand into the mail(-box). 13. Kind persons show kindness not only to animals but even to plants.

ترجمه ۱۰۳ Translation 103. p. 301. ص ۳۰۱

۱ کَلستان خانیم معلمه ناك وارثه سیدر. ۲ بو خانه ناك متصرفه سی
 معلمه جمیله خانیم درلر. ۳ حامل ورقه یه بش عدد مجیدیه همت
 ایدیکیز^۱. ۴ ابوننگزه (یاخود والدینگزه) اطاعت ایتمه لیسینگیز.
 ۵ حرمتلودوقتور ترانسی جنابلری ابوین وزوجینه مخصوص اوله رق بر کوزل
 کتاب تألیف ایله مشلر در. ۶ جنت اعلا^۲ آرات دیارنده موجود
 ایدی. ۷ مجرمین حضور محکمه یه جلب اولوندی (یاخود) کوتورولدی.
 ۸ سامعونك (یاخود) حاضر ونك^۳ عددی ثلاثی قادین اوله رق دوقوز
 یوز ایدی (طقوز یوزه بالغ اولشدی)^۴. ۹ ضمتینی طی ایدیکیز^۵ (یاخود)
 بوزوگیز. ۱۰ شاه شهیدان حسین حضرتلرینك والدۀ مكرمہ لری^۶ سیدۀ

1. *himmét étmék*. 2. *jénnéti a'la*. 3. *hazîroun* pl. of *hazîr* present. 4. *baligh ol'* to reach. 5. a. *tayy' ét.*, *bozmaq* to erase. 6. a. *mûkérrém* honoured, honourable.

Shahî shéhîdan, Hûséyin hazrét- . نساء العالمین⁷ فاطمه زهرا در .
lériniñ validéyi mûkérreméléri séyyidéyi nisa ûl alémeen Fatima-
Zéhra dîr⁸.

7. a. *séyyéd* master, prince; especially a descendant from Mouhamméd, *séyyidé* princess; *nisa* womankind, women (collective noun, used as plural). 8. vulg. *Fatma. a. itibar ét.* to consider.

تعلیم قرائت Reading Exercise. (۲۳)

ترکیب بند A Poem *Térkibi Bénd.*

What pleasure is there in the silver and gold of the world? man leaves them all at the time of his journey.

Look if there is any permanent colour in the sky, either night or day. or in the sun and moon (light).

It is said that Solomon's throne journeyed in the air, now winds are blowing in the place of that kingdom (*i. e.* it has disappeared, is annihilated).

If you wish to be free, do not care for the pleasure, delight sorrow and affliction (grief and anxiety) of the world.

Whoever has baseness in his disposition and substance (character), even if he be the grand vizier of the universe for instance, do not expect any good from him.

The astrologer looking for stars in the heavens in every direction, (through carelessness), cannot see the well in his way.

Those who give regulations to the world only by word (talk), have (there are) a thousand kinds of irregularities found in their homes.

The mirror of man is his work, nobody cares for his words. The degree of the wisdom of everybody is seen in his deeds.

Though I have suffered some harm, yet I am firm in this opinion, that

"Even if he suffers enmity, honesty fits men; (because) the helper of the just is God the Almighty. *Ziya Pasha.*

Note. *Térkibi-Bénd* is a poem in stanzas of similar metre but of different rhyme; the distichs of each stanza rhyme excepting the last stanza (*bénd*). It differs from the *ترجیع بند* *Térjî'i-Bénd* in the fact that these last distichs are not repetitions of the same words.

درس ۴۴ Lesson 44.

The Nisbé النسبه *En-Nisbé*.

تعلیم ۱۰۴ Exercise 104. ص ۳۰۶ p. 306.

1st line. عادی *adee* customary; ordinary, inferior. بیضی *béy-zee* oval. بیتی *béytee* household (works). مادی *maddee* material (ناتیون *maddiyoun* materialists). نباتی *nébatee* botanic (نباتیون *nébatiyoun* botanists). مائی *mayee* fluid; blue. تجارت *tajir* merchant, pl. تجار *tájjar* merchants; تجاری *tájjaree* mercantile (580i).

2nd line. داخلی *dakhilee* internal, home (affairs); civil (war), (داخلیه *dakhiliyé* ministry of Interior, p. 435). خارجی *kharijee* external, foreign (خارجیه *kharijiyé* Foreign Office). ملی *millee* national. بوسنی *bosnévee* Bosnian. آنقروی *angarévee* Galatian, a native of Angora. موتی *mévtee* mortal. بحری *bahree* marine. بری *bérree* belonging to land, continental. زمانی *zémanee* temporary.

3rd line. سوداوی *sévdavee* pertaining to the black bile; splenetic, melancholy (سوداء *sévda* is the feminine of *أسودٌ ésvéd* § 608). سماوی *sémavee* celestial. انگلیزی *inglizée, ingilizée* English. یونانی *younanee* Hellenic, Greek. مرزیفونی *mérzifounée* a native of Mézrifoun (Marsovan). لیلی *léylee* boarder, boarding (school). نهارى *niharee* daily, day (scholar). ریاضت *riyazét* mathematics = ریاضی *riyazee* mathematical. صرف *sarf* grammar = صرفی *sarfee* grammatical. هندسه *héndésé* geometry = هندسی *héndésée* geometrical. جغرافیه *joghrafiyé* geography = جغرافی *joghrafee* geographical.

580 g. ربانی *rab'banee, réb'banee* pertaining to the Lord God, Lord's (prayer). نورانی *nouranee* luminous. ظلمانی *zoulmanee* dark. وحدانی *vahdanee* unique. تحتانی *tahtanee* lower. فوقانی *févqanee* upper. حقانی *haqqanee* just, equitable (حقانیت *haq'qanéyét* justice, equity).

581. 1st line. اسلامیت *islamiyét* Muhammedanism, Islam.

¹ طبع = طبع *tabiyat* disposition, nature (§ 582). ارض *ard* room in Custom-House. ارضیه *ardiyé* rent, storage (charged as standing-room or space for articles of commerce, etc. left for a time at a Custom-House). ارض *arz* a plot of land. ارضی *arzee* field; fem. ارضیه *arzeeyé* field (productions). شمسیه *shémsiyé* vulg. *shémshiré* parasol, umbrella. ضبطیه *zaptiyé*, *zabtiyé* gendarme. اهمیت *éhem-miyét* importance.

2nd line. ملیت *milliyét* nationality. مسروریت *mésrouriyét* joy. محزونیت *mémnouniyét* thanks, thankfulness. مأموریت *mé-mouriyét* office. مشغولیت *mésh-ghouliyét* sorrow. مشغولیت *mésh-ghouliyét* business.

582. رابطه *rabita* tie, connexion. لطیفه *latifé* joking, joke; story. (pl. لطائف *létayif* joking stories, anecdotes). مخطره *moukh-tiré* memorandum. مقدمه *mouqaddémé* preface. منظومه *manzoumé* poem. عثمانیه *saniyé* second (of an arc or time). حمیدیه *hamidiyé*, *osmaniyé* an official paper or document showing the personality of Ottoman subjects.

تعليم ۱۰۵ Exercise 105. ص ۳۰۷ p. 307.

1. Muhammedanism as well as Christianity believes in the unity of God. 2. If the heat of the sun is excessive I always take an umbrella. 3. Bézavee (or Bédavee) is one of the distinguished commentators on the Qoran († 1333). 4. Spiritual things are permanent, but the corporeal (or material) things are temporal. 5. The church of the Christians is here, but that of the Jews is in the street yonder. 6. The Muhammedans have five appointed hours of worship (*i. e.* dawn, noon, midday between noon and sunset = *ikindi*, sunset and nightfall). 7. I am paying 400 piastres a month for rent of a room in the Custom-House and for pasture-tax. 8. In the past nineteenth century many nations have passed through the dry wilderness of savagery and entered into the flowery fields of civilisation. 9. There are very many truths in the material, moral and spiritual worlds. 10. (I hear that) the admission fee to the theatre is one quarter of a méjidiyé, pay it and buy a ticket for me. 11. The Municipality Council is

¹ Correct the طبع in the text as طبع.

working for the cleanliness of the city with great ardour. 12. I have read in the paper Arous-yag-Pontosee (Venus of Pontus) many things relating to religious, scientific, political, household and mercantile subjects.

Translation 106. ۳۰۲ ص p. 307. ترجمه ۱۰۶

۱ عهد عتیق عبرانی و کلدانی لسانلرنده عهد جدید ایسه لسان یونانیده تحریر اولونمشدر^۱ (یاخود محرر در^۲). ۲ ربانی دعایی ازبر (یاخود) از بردن بیلیمسیکمز^۳؟ ۳ مأمورینک بجایشی^۴ طرفینک حُسن رضاسیله^۴ اجرا اولونور. ۴ عیسویون، محمدیون و موسویون^۵ وحدانیت خدایه ایمان ایدرلر. ۵ اوروپانک قوه جنودیهسی بهرسته ازدیاد بولمده در. ۶ واریتنی (یاخود) ثروتنی غائب ایده رک پریشانته (یاخود) فقر و ضرورته دوچار اولدی. ۷ حریت بر ملتک روحیدر. ۸ جمعیت رُسومیه ارضیه نک مقدارینی آرتیرمشدر (یاخود) تزئید ایتمشدر. ۹ معاهدات دولیه حقنده بر مقاله تحریر ایله دم. ۱۰ حُتْمَک (یاخود) دیویدیمک شکلی بیضی (یاخود) یومورطه شککنده در. ۱۱ الی برنجی الهی بی ترنم ایده لم.

1. *tahreer olounmaq* to be written. 2. *mouharrér* written. 3. *p. bé-jayish* exchange of office. 4. *húsnâ riza* consent. 5. *mouséviyoun* (Mousa Moses).

Reading Exercise. (۲۷) تعلیم قرائت

Columbus' Egg (a) *Colombosouñ Youmourtasî*.

It is well known that Christopher Columbus, who discovered America, after his discovery of America and return home, was sitting at the banqueting table of king Ferdinand, who conquered the Moors in Spain (Andalusia). One of those who were present, a prince of Spain, envying the honours with which Columbus had been rewarded for the discovery of the New World, said: "Since this continent existed on the face of the earth, it would have been discovered some day or other, even if you had not lived." By this speech he intended to belittle the famous exploit of Columbus:

Christopher Columbus answered: "No, your Highness¹, only that person can discover who is able to make an egg stand on its smaller end."

Ebûz Ziya.

¹ *préns hazrétléri* Your Highness (§ 678).

درس ٤٥ Lesson 45.

The Arabic Infinitive.

مصدر مجرد *Masdarî Mújerréd* Primitive Infinitive.مصدر مزید فیہ *Masdarî Mézeedûn feehi* Derivative Infinitive.مصدر ثلاثی مجرد *Masdarî Sûlasiyi Mújerréd* Prim. Triliteral Infin.مصدر رباعی مجرد *Masdarî Rûbayiyi Mújerréd* Prim. Quadril. Inf.مصدر ثلاثی مزید فیہ *Masdarî Sûlasiyi Mézeedûn feehi* Derivative Tril. Inf.مصدر رباعی مزید فیہ *Masdarî Rûbayiyi Mézeedûn feehi* Deriv. Quadril. Inf.حروف زائدہ *Houroufou Zayidé* Servile Letters.

تعلیم ١٠٧ Exercise 107. p. 316.

Infinitives	مصدرلر	Measures	وزنلر	Root	مادہ	Meaning of the Infinitives.
١	نَقَلَ	<i>naql</i>	فَقَلَ	<i>faql</i>	نَقَلَ	Telling
	حُبَّ	<i>houbb</i>	فُحِلَ	<i>fouql</i>	حَبَّ	Love
	دِيَار	<i>diyar</i>	فَقَالَ	<i>fiqal</i>	دِيرَ	World
	حُضُور	<i>houzour</i>	فُحُول	<i>fouqoul</i>	حَضَرَ	Presence
	وَجْهَ	<i>véjîh</i>	فَقَلَ	<i>faql</i>	وَجَّهَ	Face
	كَمَال	<i>kémal</i>	فَقَالَ	<i>féqal</i>	كَمَلَ	Glory
	جِوَار	<i>jívar</i>	فَقَالَ	<i>fiqal</i>	جَوَرَ	Around
٢	مِلَّتْ	<i>millét</i>	فَقِلَّتْ	<i>fîqlét</i>	مَلَّ	Nation
	حَقِيقَتْ	<i>haqiqat</i>	فَقِيلَتْ	<i>faqilét</i>	حَقَّقَ	Truth
	خَلَّاصَ	<i>khélas</i>	فَقَالَ	<i>féqal</i>	خَلَّصَ	Redemption
	لِسَان	<i>lisan</i>	فَقَالَ	<i>fiqal</i>	لَسَنَ	Language
٣	نَصِيحَتْ	<i>nasihat</i>	فَقِيلَتْ	<i>faqilét</i>	نَصَحَ	Advice

Infinitives مصدرلر	Measures وزنلر	Root ماده	Meaning of the Infinitives.
رُوج <i>zérj</i>	فَقْل <i>faql</i>	√ رُوج	Husband
تُرْك <i>türk</i>	فُقْل <i>fouql</i>	√ تَرَكَ	Turk
نَغْمَه <i>naghmé</i>	فَقْلَت <i>faqlét</i>	√ نَغَمَ	Song
نَبْعَان <i>nébcan</i>	فُقْلَان <i>fuqlan</i>	√ نَبَعَ	Flowing
طَرَف <i>taraf</i>	فَقْل <i>faql</i>	√ طَرَفَ	Side
فَوْت <i>févt</i>	فَقْل <i>faql</i>	√ فَوَتَ	Dying
رُسُول <i>résoul</i>	فَقُول <i>faqoul</i>	√ رَسَلَ	Apostle
أَخْرَت <i>akhrét</i>	فَقْلَت <i>faqlét</i>	√ أَخْرَجَ	Next world
دُنْيَا <i>dûnya</i>	فُقْلَى <i>fouqla</i>	√ دَنَى	World
نَبَات <i>nébat</i>	فَقَالَ <i>faqal</i>	√ نَبَتَ	Plant
بَيْضَه <i>béyza</i>	فَقْلَت <i>faqlét</i>	√ بَيَضَ	Egg
عَلَامَت <i>alamét</i>	فَقَالَت <i>féqalét</i>	√ عَلَّمَ	Sign
وَاحِدَت <i>vahdét</i>	فَقْلَت <i>faqlét</i>	√ وَحَدَ	Unity
جَنَّت <i>jénnét</i>	فَقْلَت <i>faqlét</i>	√ جَنَّ	Heaven
قَلْب <i>qalb</i>	فَقْل <i>faql</i>	√ قَلَبَ	Heart
جِسْم <i>jîsm</i>	فِقْل <i>fîql</i>	√ جَسَمَ	Body
سَفِينَه <i>séfiné</i>	فَقِيلَه <i>faqilét</i>	√ سَفَنَ	Ship
فِقْرَه <i>fîqra</i>	فِقْلَت <i>fîqlét</i>	√ فَقَرَ	Section
سَمَاء <i>séma</i>	فَقَالَ <i>féqal</i>	√ سَمَى	Sky
سُلْطَان <i>soultan</i>	فُقْلَان <i>fouqlan</i>	√ سَلَطَ	King
رَب <i>rébb, rabb</i>	فَقْل <i>faql</i>	√ رَبَّ	Lord

Infinitives مصدر	Measures وزن	Root مادّة	Meaning of the Infinitives.
قُوَّتْ <i>qouvrét</i>	فُقُلَّتْ <i>fouqlét</i>	قَوَوَ <i>V قَوَوَ</i>	Strength
حَمْدُ <i>hamd</i>	فَقَلَ <i>faql</i>	حَمَدَ <i>V حَمَدَ</i>	Praising
بُكَاءُ <i>būkā</i>	فُقَالَ <i>fouqal</i>	بَكَى <i>V بَكَى</i>	Weeping
وَسْوَسهُ ٧ <i>vésrésé</i>	فَقْلَلَهْ <i>faqlélé</i>	وَسَّسَ <i>V وَسَّسَ</i>	Anxiety
زِيَادَهْ <i>zîyadé</i>	فِقَالَتْ <i>fiqalét</i>	زَادَ <i>V زَادَ</i>	More
إِنْسَانُ <i>insan</i>	فِقْلَانُ <i>fiqlan</i>	أَنَسَ <i>V أَنَسَ</i>	Man
شُكْرَانُ <i>shûkran</i>	فُقْلَانُ <i>fouqlan</i>	شَكَرَ <i>V شَكَرَ</i>	Thanks
إِلَهْ <i>ilah</i>	فِقَلَ <i>fiqal</i>	أَلَّهَ <i>V أَلَّهَ</i>	god

تعليم قرائت Reading Exercise. (٢٦)

Psalm 84.

1. Pleasant are Thy courts above,
In the land of light and love;
Pleasant are Thy courts below,
In this land of sin and woe.
O my spirit longs and faints
For the converse of Thy saints,
In the brightness of Thy face,
King of glory, God of grace.
2. Happy birds that sing and fly
Round Thy altars, O Most High
Happier souls that find a rest
In our heavenly Father's breast!
Like the wandering dove, that found
No repose on earth around,
They can to their ark repair,
And enjoy it ever there.
3. Happy souls! their praises flow
Even in this vale of woe;
Waters in the desert rise,
Manna feeds them from the skies:
On they go from strength to strength,
Till they reach Thy throne at length,

At Thy feet adoring fall,
Who hast led them safe through all.

4. Lord, be mine this prize to win.
Guide me through this world of sin:
Keep me by Thy saving grace;
Give me at Thy side a place;
Sun and shield alike Thou art;
Guide and guard my erring heart!
Grace and glory flow from Thee;
Shower, O shower them, Lord, on me.

Henry Francis Lyte.

درس ٤٦ Lesson 46.

Nouns derived from Primitive Triliteral Verbs.

مصدر ميمي	<i>Masdarî Mimi</i>	Noun with Mim.
اسم مكان	<i>Ismi Mékiân</i>	Noun of Location.
اسم آلت	<i>Ismi Alét</i>	Noun of Instrument.
اسم زمان	<i>Ismi Zéman</i>	Noun of Time.

تعليم ١٠٨ Exercise 108. p. 319 ض ٣١٩.

مَذْهَبٌ^١، مَخْمَدَتٌ^٢، مَسْعَدَتٌ^٣، مَنَفَعَتٌ^٤، مَقْدَرَتٌ^٥، مَفْسَدَتٌ^٦،
مَغْفَرَتٌ^٧، مَوْلِدٌ^٨، مَعْرِفَتٌ^٩ (homily) مَوْعِظَةٌ^{١٠}.

1. *mézhéb* Denomination. 2. *mahmédét* Praise. 3. *més'édét* Happiness. 4. *ménfa'at* Benefit. 5. *maqderét* Strength. 6. *méf-sédét* Sedition. 7. *maghférét* Forgiveness. 8. *mérliâ* Birth. 9. *ma'rîfét* Skill. 10. *mév'izé* Sermon.

تعليم ١٠٩ Exercise 109. p. 320 ص ٣٢٠.

مَرْعَى^١، مَرْكَبٌ^٢، مَدْخَلٌ^٣، مَخْرَجٌ^٤، مَسْكَنٌ^٥، مَنظَرَةٌ^٦،
مَدْرَسَةٌ^٧، مَمْلَكَةٌ^٨، مَقْبَرَةٌ^٩، مَرْبَلَةٌ^{١٠}، مَحْكَمَةٌ^{١١}، مَوْضِعٌ^{١٢}.

1. *mér'a* Pasture. 2. *mérkéb* Donkey. 3. *médkhél* Entrance. 4. *makhréj* Outlet. 5. *méskén* Dwelling. 6. *ménzaré* View. 7. *mémleha* Salt pit. 8. *maqbére* Cemetery. 9. *mahfaza* Envelope. 10. *mézbélé* Dung-hill. 11. *méhkémé* Court-house. 12. *mévzi* Situation.

مَطْلَع¹³، مَسْقُط¹⁴، مَسْجِد¹⁵، مَنَزِل¹⁶، مَوْقِع¹⁷، مَجْلِس¹⁸؛ قَصَّ =
مَقَصَّ¹⁹، نُور = مَنَارَه²⁰، وَلَادَتْ = مِيلَاد²¹.

13. *matl'* Arising. 14. *masqûl* A place where a thing falls.
15. *mésjid* Mosque. 16. *ménzil* Hauling-place; a house. 17. *mérqî'*
Locality, position. 18. *méjlis* Meeting. 19. *maqass* Scissors.
20. *minaré* Light-house. 21. *meelad* Birth-day.

۱۱۰ تعليم Exercise 110. ص ۳۲۱ p. 321.

Atalar Sêdêzû Ancestors' Sayings.

1. Kind words draw the serpent out of its hole, (while) unkind words drive a man out of his religion (he gets furious).
2. They said to the blindman that candles had got very high in price; he said: "I do not care a bit." 3. Gold is tested in fire, men in affliction. 4. Believe your own eyes rather than another's words. 5. Until one has passed the bridge one should say 'father' to the devil. 6. They catch the ox by its horns and the man by his words. 7. No rose without a thorn: no friend without a fault. 8. Both spurious money and bad words are the owner's. 9. Don't be proud and say 'there is nobody equal to me,' (because) a contrary (*moukhalif*) wind will blow and winnow you like a threshing-floor. 10. If it is said that there is a wedding-feast in the sky, woman will look for a ladder to put up (*gourmaq*). 11. Sir, greatness is gained neither by age nor by wealth, but only by perfect character. 12. Whoso seeks a faultless friend remains friendless.

تعليم قرائت Reading Exercise. (۲۷)

Naghméyi Hayat A Psalm of Life.

1. Tell me not, in mournful numbers¹
Life is but an empty dream²!
For the soul is dead³ that slumbers⁴,
And things are not what they seem.
2. Life is real⁵! Life is earnest⁶
And the grave⁷ is not its goal⁸;
"Dust thou art, to dust returnest,"
Was not spoken of the soul.

Words. 1. *êlha'nî mahzounané*: *êlhan* pl. of *lahn* song. *mahzounané* mournful, sad. 2. *rouya'yi vahee*. 3. *madoum méfoul* of عَدَمَ. 4. p. *khabidé olan méfoul* of خوابیدن (§ 548). 5. *jiddi nisbé* of جِدَّ. 6. *yashayîji* یاشایيجی. 7. *qabr*. 8. *ménzili maqsoudou*.

3. Not enjoyment, and not sorrow
Is our destined end or way⁹.
5. In the world's broad field of battle,
In the bivouac of life¹⁰,
Be not like dumb¹¹, driven cattle!
Be a hero in the strife.
6. Trust no future, howe'er pleasant;
Let the dead past bury its dead:
Act, — act in the living present¹²!
Heart within, and God o'erhead¹³
7. Lives of great men¹⁴ all remind us
We can make our lives sublime¹⁵,
And, departing, leave behind us
Footprints on the sands of time;
8. Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.
9. Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing¹⁶,
Learn to labour and to wait. *Longfellow.*

9. *Séfa vé jéfa maqsé'di hayatî tëshkil édéméz.* 10. *hayatîñ mouvaqqat* (temporary) *ordougîahînda* (camp). 11. *ghay'ri natiq* (625¹⁰). 12. *zindé olan zéma'nî haldé yasha!* 13. *Jéna'bi Haqq isé bashîñ oujounda dir.* 14. *zéva'tî kiramîñ hayatî.* 15. *jélil vé jémil* noble and sublime (698) *ol réjh'lé* in that manner; *imtisal ét.*" to follow, imitate. 16. *dayîma bitirérék dayîma bashlayaraq.*

درس ٤٧ Lesson 47.

Arabic Participles.

1. اسم فاعل *Ismi Fayil* Subjective Participle.

تعليم ١١١ Exercise 111. ص ٣٢٦ p. 324.

شَهِيد¹ ، جَاهِل² ، بَارِد³ ، نَاطِر⁴ ، حَامِي⁵ ، جَارِي⁶ ، وَاصِل⁷

1. *shahid* witness. 2. *jahil* ignorant. 3. *barid* cold. 4. *na'îr* director. 5. *hamee* patron. 6. *jaree* flowing. 7. *vasîl* arriving.

رَاغِبٌ⁸، سَالِمٌ⁹، عَلِيمٌ¹⁰، لَازِمٌ¹¹، بَانِيٌ¹²، غَازِيٌ¹³، لَايِقٌ¹⁴، مَائِلٌ¹⁵،
قَائِلٌ¹⁶، عَالِيٌ¹⁷، وَاعِظٌ¹⁸، جَانِيٌ¹⁹، كَاهِنٌ (كَهَانَتٌ)²⁰.

8. *raghib* desirous. 9. *salim* safe. 10. *alim* wise. 11. *lazim* necessary. 12. *banee* builder. 13. *ghazee* champion. 14. *layiq* worthy. 15. *mayil* inclined. 16. *qayil* willing. 17. *alee* high. 18. *vayiz* preacher. 19. *jane* criminal. 20. *kāhin* priest.

2. اسم مفعول *Ismi Méfoul* Objective Participle.

تعليم 112 Exercise 112. ص ٣٢٥ p. 325.

مَنْقُولٌ¹، مَعْلُومٌ²، مَشْهُودٌ³، مَجْهُولٌ⁴، مَرْغُوبٌ⁵، مَجْرُوحٌ⁶،
مَرْدُودٌ⁷، مَبْعُوثٌ⁸، مَسْرُورٌ⁹، مَقْبُولٌ¹⁰، مَمْنُونٌ¹¹، مَمْنُونٌ¹²، مَرْضِيٌّ¹³،
مَخْنِيٌّ¹⁴، مَمْهُورٌ¹⁵، مَهْدِيٌّ¹⁶، مَهِيْبٌ¹⁷، مَخُوفٌ¹⁸، مَنْهِيٌّ¹⁹.

1. *ménqoul* told. 2. *ma'loum* known. 3. *mésh'houd* witnessed to. 4. *méjhoul* unknown. 5. *mérghoub* desirable. 6. *méjrouh* wounded. 7. *mérdoud* rejected. 8. *méb'eous* delegate. 9. *mésrour* joyful. 10. *maqbol* acceptable. 11. *mémnou* forbidden. 12. *mémnoun* thankful. 13. *mérzee* pleased. 14. *makhfee* secret. 15. *mémhour* sealed. 16. *méhdee* rightly guided; Mahdi. 17. *méheeb* awful. 18. *makhouf* dreadful. 19. *ménhi* forbidden.

3. صفت مشبهة *Adjective of Quality*.

تعليم 113 Exercise 113. ص ٣٢٦ p. 326.

A. (فَعِيلٌ) مَسِيحٌ¹، سَهِيلٌ²، عَظِيمٌ³، لَذِيذٌ⁴، صَغِيرٌ⁵، نَجِيبٌ⁶،
قَرِيبٌ⁷، جَمِيلٌ⁸، كَبِيرٌ⁹، صَحِيحٌ¹⁰، شَرِيفٌ¹¹، لَطِيفٌ¹²، كَرِيمٌ¹³،
قَدِيمٌ¹⁴.

A. 1. *méseeh* Anointed. 2. *séheel* easy. 3. *'azeem* great. 4. *lézeez* delicious. 5. *saghîr* young. 6. *néjeeb* noble. 7. *qareeb* near. 8. *jémeel* beautiful. 9. *kébeer* great. 10. *saheeh* true. 11. *shéreef* holy. 12. *lateef* kind. 13. *kéreem* kind. 14. *qadeem* old.

B. (فَعُولٌ) عَجُولٌ¹، رَسُولٌ²، جَسُورٌ³، عَجُورٌ⁴، غَيُورٌ⁵.

B. 1. *ajoul* hasty. 2. *résoul* apostle. 3. *jésour* brave. 4. *ajouz* weak. 5. *ghayour* diligent.

4. Adjective of Colour and Defect.

أَحْمَرُ = حَمْرًا ، أَيْضُ = يَيْضًا ، أَعْمَا = عَمِيًّا ، أَسْوَدُ = سَوْدًا
 = (melancholy) ، أَحْمَقُ = حَمَقًا ، أَصْفَرُ = صَفْرًا (bile, gall) ، أَسْمَرُ =
 سَمْرًا .

5. Noun of Superiority.

Exercise 114. ٣٢٧ ص p. 327. ١١٤ تعليم

أَقْصَا = قُصْوًا^١ ، أَفْضَلُ = فَضْلِي^٢ ، أَلْزَمُ = لُزْمِي^٣ ، أَجْهَلُ =
 جُهْلِي^٤ ، أَرْحَمُ = رَحْمِي^٥ ، أَشْهَرُ = شَهْرِي^٦ ، أَحْسَنُ = حُسْنِي^٧ ، أَعْظَمُ =
 عُظْمِي^٨ ، أَعْلَا = عَلِيًّا^٩ ، أَوْسَطُ = وَسْطِي^{١٠} ، أَسْفَلُ = سُفْلِي^{١١} ، أَقْدَمُ =
 قُدَمِي^{١٢} ، أَسْلَمُ = سُلْمِي^{١٣} ، أَصَحَّ = أَصْبَحُ^{١٤} .

a. *aqsa*, *qousva* farthest. 1. *éfzal*, *fouzla* very superior.
 2. *élzém*, *louzma* indispensable. 3. *éjhél*, *jùhla* very ignorant.
 4. *érhém*, *rouhma* most merciful. 5. *ésh-hér*, *shùhra* very famous.
 6. *éhsen*, *hùsna* better, best. 7. *é'azém*, *'ouzma* greater. 8. *a'ala*,
'ùlya excellent. 9. *évsat*, *vousta* middle. 10. *ésfél*, *sùfla* inferior.
 11. *aqdém*, *goudma* former. 12. *éslém*, *sùlma* most safe. 13. *éshah*
 (*ésahh*) true, most sound. 14. *éshaq* very anterior.

6. The Noun of Excess.

Exercise 115. ٣٢٨ ص p. 328. ١١٥ تعليم

حَمَلٌ^١ ، فَلَاحٌ^٢ ، عَقَّارٌ^٣ ، سَيَّاحٌ^٤ ، عَطَّارٌ^٥ ، بَرَّازٌ^٦ ، صَرَّافٌ^٧ ، صَرَّافٌ^٨ ،
 خَلَّاقٌ^٩ ، جَبَّارٌ^{١٠} ، مَدَّاحٌ^{١١} ، دَلَّالٌ^{١٢} ، صَيَّادٌ^{١٣} ، مَنَّانٌ^{١٤} ، شَّمَّاسٌ^{١٥} ،
 رَسَّامٌ .

1. *hammal* porter. 2. *fellah* villager. 3. *ghaffar* the most
 merciful. 4. *séyyah* traveller. 5. *'attar* perfumer. 6. *bézzaz*
 linen-drafter. 7. *sarraf* money-changer. 7a. *sarraf* banker. 8. *khal-*
laq creator. 9. *jébbar* tyrant. 10. *médDAH* joker. 11. *déllak*
 shampooer. 12. *sayyad* hunter. 13. *ménnan* All-Bounteous.
 14. *shémmas* deacon. 15. *réssam* painter.

* The correct form is أَصَحَّ; see Exercise 152 in the Key.

تعليم ١١٦ Exercise 116. ص ٣٢٩ p. 329.

1. كَتَبَ = قَتَلَ to write: Fayil كاتب *kiâtib* clerk: Dual مكتوبين *kîatibéyn* two clerks, كاتبين *kiâtibeen* clerks. 2. مَكْتُوب مَكْتُوب letter: Fem. pl. مَكْتُوبات *méktoubat*, Dual مَكْتُوبَيْن *méktoubéyn* two letters. 3. سَرَقَتْ = قَلَتْ theft: Fayil سارق *sariq* thief: Dual سارقَيْن *sariqéyn* two thieves, Masc. pl. سَارِقِينَ *sariqeen*, *sariqoun* thieves; Méfoul مَسْرُوق *mésrouq* stolen, F. pl. مَسْرُوقَات *mésrouqat* stolen things. 4. أَمَرَ *émr* command, order: Fayil أَمْر *amir* a superior officer: Masc. pl. آمِرُونَ *amiroun*. Méfoul مَأْمُور *mé-mour* (subordinate) officer: Adj. Qual. أَمِير *émeer* commander; ruler. Dual أَمِيرَان *émeeran* two commanders. 5. عَلِمَ = قَلَّ wisdom: Fayil عَالِم *'alim* wise, Masc. pl. عَالِمِينَ *'alimeen* wisemen; Méfoul مَعْلُوم *ma'loum*, *ma'lum* known: Fem. pl. مَعْلُومَات *ma'lûmat* knowledge, N. of Sup. أَعْلَمَ *e-â'lém* wiser, Ad. Qual. عَلِيم *aleem* Omniscient, N. of Ex. عَلَّام *allam* Omniscient. 6. جَهْل *jéhl* ignorance = قَلَّ: Fayil جَاهِل *jahil* ignorant, Méfoul مَجْهُول *méjhoul* unknown; passive (verb), Fem. pl. مَجْهُولَات *méjhoulat* unknown matters. 7. p. مَهْر *mâhûr* seal, Méfoul مَمْهُور *mémhour* sealed. 8. مَسَحَ *mésh* to anoint: Ad. Qual. مَسِيح *méseeh* Christ, the Anointed. 9. رِسَالَت *résalét* mission = فَقَالَتْ: Ad. Qual. رَسُول *résoul* apostle (of our Lord), prophet (Muhammed), Mas. pl. رَسَوَالِينَ *résouleen* apostles, prophets; Méfoul مَرْسُول *mérsoul* sent, Fem. pl. مَرْسُولَات *mérsoulat* goods sent. 10. عَجَزَ *ajz* inability: Fayil عاجز *ajiz* unable, Ad. Qual. Fem. عَجُوزَة *ajouzé*, *ajouza* old woman; hag. 11. صَغُرَ *saghar* smallness: N. of Sup. اصْغَرَ *ésghér* smaller, Dual اصْغَرَيْن *ésghéreen* two smaller ones. عَطَرَ *itîr* rose-geranium, N. of Ex.: عَطَّار *attar* perfumer: Masc. pl. عَطَّارِينَ *attareen* perfumers.

12. جمع *jém* collecting: Fayil جامع *jami* mosque, Méfoul مجموع *méjmou'* assembled; the whole, Abstract noun by the addition of *hé* مجموعه *méjmou'a* collection (§ 582): Fem. pl. مجموعات *méjmou'at* collections. 13. مدح *médh'*, مَدَحَتْ *midnat* = فَعَّلْتُ، فَعَّلْتُ praising; any laudable act: Fayil مَادِح *madih'* eulogist, Méfoul مَمْدُوح *mémdouh'* praiseworthy, N. of Ex.: مَدَّاح *médDAH'* joker. 14. حمراء *hamra* red, سَوْدَاء *sévda* black; melancholy, *saфра* the bile, the gall: are the adjectives of colour of حَمْرَتْ، سَوَادْ، 'سَوَادْ' حَمْرَتْ are the adjectives of colour of حَمْرَتْ، سَوَادْ، 'سَوَادْ' حَمْرَتْ p. 327. قَدَم *qidém* priority: N. of Sup. Masc. أَقْدَم *aqdém* former, prior (to this); وسط *vasat* the middle point: N. of Sup. Fem. وَسطى *vousta* middle.

١١٧ تعليم Exercise 117. ص ٢٢٩ p. 329.

1. To cut قَطَعَ *qat'*: One who cuts, sharp قَاطِع *qati*, cut مَقْطُوع *maqtau'*. 2. To hear سَمِعَ *sém'*: hearer سَامِع *sami'* pl. سامعون *samiyoun* hearers: heard مَسْمُوع *mésmou* pl. مَسْمُوعَات *més-mou'at* things heard. 3. To wound جَرَحَ *jérh'*: Fayil جَارِح *jarih* wounder, Masc. pl. جَارِحِينَ *jariheen* wounders, Dual جَارِحَيْنِ *jari-héyn* two wounders, Méfoul مَجْرُوح *méjrrouh* wounded: Masc. pl. مَجْرُوحِينَ *méjrrouheen* wounded ones. 4. Wisdom عِلْم *'ilm* = فَعَّلْتُ; Fayil عَالِم *'alim* wise, Dual عَالِمَيْنِ *aliméyn* two wisemen, Masc. pl. عَالِمِينَ *'alimeen* wise people; Méfoul مَعْلُوم *ma'lúm, maloum*, Fem. pl. مَعْلُومَات *maloumat*, Turk. pl. مَعْلُومَاتِلَر *malúmatlar* N. of Sup. اعْلَمَ *é-a'lém* wiser. 5. To sit جَلَسَ *jâlous* = قُتِلَ: N. of Location مَجْلِس *méjlis* council. 6. To judge حَكَمَ *húkm*: Fayil حَاكِم *hakim* judge, Masc. pl. حَاكِمِينَ *hakimeen*, N. of Loc. مَحْكَمَة *mah'kémé, méh-kémé* court, Méfoul مَحْكُوم *mah'kúm* condemned: Masc. pl. مَحْكُومِينَ *mah'kúmeen* condemned people. 7. Greatness عَظَمَتْ *azamét*:

- Ad. Qual. عظیم *azeem* great, N. of Sup. اعظم *é-'azém, a'zam* greater, greatest. 8. To create خالق *khalq*: Fayil خالق *khalig*, N. of Ex.: خلاق *khallaq* Creator. 9. To cook طبخ *tabkh*: N. of Loc. مطبخ *matbakh* kitchen; Fayil طابخ *tabikh*, N. of Excess طبابخ *tab'bakh* cook, Tur. آشچی *ashji*. 10. Ignorance جهالت *jéhalét, jéhl*: Fayil جاهل *jahil* ignorant, Masc. pl. جاهلین *jahilin* ignorant persons: Méfoul مجهول *méjhoul* unknown: Fem. pl. مجهولات *méjhoulat* unknown things. N. of Sup. أَجْهَلُ = أَجْهَلُ *éjhél* very ignorant. 11. To anoint مسح *mésh'*: Ad. Qual. مسیح *Méseeh'* Messiah.

تعلیم ۱۱۸ Exercise 118. p. 329 ص ۳۲۹

1. God Most High is the Greatest, the Most merciful, the Forgiver and the Omniscient One. 2. The Creator of this world and of all things (*mévjoudat*) and creatures in the world is Almighty God. 3. Have you any command concerning the letter which the clerk has to write? 4. Yes, after having written the letter let him take it and deliver with his own hand to the postmaster. 5. How is the current of the river? — It is very violent. 6. "To carry stones with wiseman is better than to go to a banquet with an ignorant (*jahil*) man." 7. Our ancestors have said that one who knows his ignorance is not ignorant, he is wise: but a wise man who does not know his ignorance is not wise but ignorant. 8. "Do not be too low (humble) for people will trample upon you, nor too high (pound) for people will hang you." 9. The best and most famous apples come from Amassia, a city in Asia Minor. 10. Japan is in the Farthest East (*aqsa'yi sharq*).

ترجمه ۱۱۹ Translation 119. p. 330 ص ۳۳۰

۱ نه یاییورسیگنز؟ محذوم عالیگزه بر مکتوب تحریر اییدیوریم.
۲ قدماثک^۱ روایتته نظراً بو کوپری (یاخود جسر) رومالیر طرفندن
بناء و انشاء اولوندی . عجباً صحیح میدر؟ ۳ خیر افندم! صحیح

¹ The irregular pl. of قدیم *qadeem* is *goudéma* (§ 645a).

(معلوم) دکل، مجہولدر. ۴ مَحْفِیدہ سویلہ دکلریکثر (یاخود) ہرنہ کہ
 مَحْفِیدہ تَکَلُّم ایلہ دیکثر ایسہ، بوتون عالمہ شایع^۱ اولہ جقدر. ۵ رسول
 حضرتاری 'ممنون و مسرور اولیکثر' دیو بویورہ مشور. ۶ مُرَحَّصَار
 (یاخود) مبعوثلر قرال طرفندن قبول اولوغادیلر. ۷ حقّ تعالیٰ حضرتاری
 کافہ مَخْلُوقَاتہ رَوْف و صبوردر. ۸ بوعالمده موجود اولان کافہ مَخْلُوقَاتِی
 خَلّاق تعالیٰ حضرتاری خلق ایلہ مشدر. ۹ اعما حریف پک احمق ایدی.
 ۱۰ م. قوم جسور بر آدم ایسده حَسُرْددر. ۱۱ ساعتک رقّاصی مکسور
 در (قیریلہ مشدر).

Reading Exercise. (۲۸) تعلیم قرائت

A Litany of Praise to God.

1. God is gracious, merciful (and) omniscient;
 God the Most High is the giver of life;
 Each of His loving kindnesses how gracious and excellent it is!
 He has been merciful (to us) another year.
 Let us know this (to be) a great kindness to us,
 Let us say that His kindness is sufficient for us.
 Let us thank His All-Glorious name.
 Let our lives be sacrificed to His love.
2. He is All-Glorious, All-Gracious, His kindness abundant.
 The All-Compassionate has turned the desert into a meadow.
 He is the creator of the universe, He is the remedy of affliction
 Again He has been patient another year.
 The King is holy, great and light
 He only is all-powerful (Owner of limitless might).
 While we were walking in wrong way
 He waited for us patiently another year.
3. He is omnipresent, All-Seeing and always present,
 The All-Bounteous has kept his people free from evil.
 While all mankind were worthy of condemnation
 He has spared us for another year. *Rev. Avédís Constantian.*

^۱ shayi is the Fayil of شایع shouyou.

درس ٤٨ Lesson 48.

The Derivative Trilateral Infinitives of Arabic.

Notes: 1. All the nine measures of the Derivative Trilateral Infinitives are called باب *bab*: as افقال بابى 'تفقیل بابى' *Tefqil babî*, Ifqal babî and not وزنى 'تفقیل وزنى' *Téfqil vézni*, Ifqal vézni. وزن is proper to the Primitive Trilateral Infinitives and Participles: as فقلت وزنى 'فاقل وزنى' *Faqlét vézni*, Faqil vézni.

2. The most important classes of noun that form their plurals regularly are the Nine Derivative Infinitives, which form their plural according to the rule of Reg. Fem. pl. (-ات -at §§ 578, 647); as تشكيلات 'إدخالات' *téshkilat*, *idkhalat* etc.

3. All these Derivative Infinitives are used in Turkish as verbal nouns with the Auxilliary verbs ایتکم 'ایله مک' 'قیاحق' (§§ 272, 274 and 275).

4. The plural of some of the Infinitives of the measure تفقیل *Téfqeel* is made irregularly (§ 648).

١٢٠ تعليم Exercise 120. p. 333 ص ٣٣٣

II. تفقیل = تَفْقِيل *Téfqeel* (Transitive).

تَنْوِير^a ، تَبْلِيغ¹ ، تَرْفِيق² ، تَقْلِيل³ ، تَخْطِية⁴ ، تَبْرِيد⁵ ، تَبْعِيد⁶ ،
تَسْكِين⁷ ، تَخْرِيك⁸ ، أَشْرِيف⁹ ، تَوْصِيه¹⁰ ، تَخْفِيف¹¹ ، تَصْدِيق¹² ،
تَبْيِض¹³ ، تَكْدِير¹⁴ ، تَخْوِيل^{14a} ، تَرْيِين¹⁵ ، تَرْيِه¹⁶ ، تَسْلِيه¹⁷ ،
تَجْدِيد¹⁸ ، تَبْرِيك^{18a} ، تَبْشِير¹⁹ ، تَحْمِيد (حَمْد)²⁰ .

a. *ténveer* to illuminate. 1. *tébleegh* to communicate. 2. *tér-feeq* to send as companion. 3. *tagleel* to reduce. 4. *takhtiyé* to cause to fail. 5. *tébreed* to make cold. 6. *tébzeed* to remove. *téskeen* to calm. 8. *tahreek* to excite. 9. *téshreef* to honour. 10. *tavsiyé* to recommend. 11. *takhfeef* to lighten. 12. *tasdeeq* to affirm. 13. *tébyeez* to copy fairly. 14. *tékdeer* to scold. 14a. *tahveel* to change. 15. *tézyeen* to adorn. 16. *térbiyé* to educate. 17. *tésliyé* to comfort. 18. *téjdeen* to renew. 18a. *te-breek* to congratulate. 19. *tébsheer* to evangelize. 20. *tahmeed* to praise.

١٢١ تعليم Exercise 121. ص ٣٣٢ p. 334.

III. مُفَاعَلَةٌ = مُفَاوَلَةٌ *Mûfaqalé* (Reciprocal).

مُبَادَلَةٌ^a، مُقَايَسَةٌ¹، مُعَاهَدَةٌ²، مُحَاصَصَةٌ³، مُفَارَقَتْ⁴، مُعَارَفَةٌ⁵،
مُزَايَدَةٌ⁶، مُكَالَمَةٌ⁷، مُنَازَعَةٌ⁸، مُحَافَظَةٌ⁹، مُبَايَعَةٌ¹⁰، مُتَارَكَةٌ¹¹،
مُحَاكَمَةٌ¹²، مُجَاهَدَةٌ¹³، مُحَارَبَةٌ^{13a}، مُشَارَكَةٌ¹⁴.

a. *mûbadélé* to exchange. 1. *mouqayésé* to compare. 2. *mou-ahédé* treaty. 3. *moukhasémé* contention. 4. *mûfaraqat* departure. 5. *mou'arésé* acquaintance. 6. *mûzayédé* auction. 7. *mûkûlémé* conversation. 8. *mûnazaza* quarrelling. 9. *mou-hafaza* protection. 10. *mûbayaza* to buy. 11. *mûtaréké* armistice. 12. *mûhakémé* lawsuit. 13. *mûjahédé* endeavour. 13a. *mouharébé* war. 14. *mûsharékét* partnership.

١٢٢ تعليم Exercise 122. ص ٣٣٥ p. 335.

IV. إِفْعَالٌ = إِفْقَالٌ *Ifqal* (Transitive).

إِنَارَةٌ^a، إِبْلَاجٌ¹، إِصْدَارٌ²، إِسْقَاطٌ³، إِضْلَالٌ⁴، إِشْغَالٌ⁵، إِعْمَارٌ⁶،
إِظْهَارٌ⁷، إِفَاضَةٌ⁸، إِزَالَةٌ⁹، إِمَالَةٌ¹⁰، إِدَانَةٌ¹¹، إِطَالَةٌ¹²، إِدَارَةٌ¹³،
إِيضَاحٌ¹⁴، إِيجَادٌ¹⁵، إِيرَادٌ¹⁶، إِعْزَامٌ¹⁷، إِعْدَامٌ¹⁸، إِفَادَةٌ¹⁹، إِتْمَامٌ²⁰،
إِحْرَاقٌ²¹، إِخْرَاجٌ^{21a}، إِعَادَةٌ²².

a. *inaré* to illuminate. 1. *iblagh* reaching. 2. *isdar* to issue. 3. *isqat* to throw down. 4. *izlal* to lead astray. 5. *ish-ghal* to occupy. 6. *i'emar* to improve. 7. *i-z'har* to show. 8. *ifazé* to pour out. 9. *izalé* to remove. 10. *imalé* to incline. 11. *idané* to lend money. 12. *italé* to lengthen. 13. *idaré* to manage. 14. *iyzah* to explain. 15. *iyjad* to invent. 16. *iyrad* to put forward. 17. *iezam* to send. 18. *iedam* to murder. 19. *ifadé* to explain to. 20. *itmam* to finish. 21. *ihraq* to burn. 21a. *ikh-raj* to push out. 22. *iyadé* to return.

١٢٣ تعليم Exercise 123. ص ٣٣٥ p. 335.

V. تَفَعَّلُ = تَفَعَّلَ *Téfaqqoul* (Intransitive).

تَمَوَّرُ^a ، تَكْثُرُ^{1°} ، تَكْبُرُ^{2°} ، تَحْمِلُ^{3°} ، تَشْكُلُ^{4°} ، تَبْدُلُ^{5°} ، تَحْلِكُ^{6°} ،
تَقَرَّرُ^{7°} ، تَقْصُرُ^{8°} ، تَأْدُبُ^{9°} ، تَرْجُو^{10°} ، تَدْرُسُ^{11°} ، تَأْسَفُ^{12°} ، تَعْدِي^{13°} ،
تَكْلُمُ^{14°} ، تَأْلَفُ^{15°} ، تَسْلَى^{16°} ، تَأْهَلُ^{17°} ، تَجْمَعُ^{18°} ، تَذْكُرُ^{19°} ، تَشْكُرُ^{20°} ،
تَشْكِي^{20a} ، تَمْنَى²¹.

a. *ténév'vûr* to become luminous. 1. *tékés'sûr* to be increased. 2. *tékéb'bûr* to be proud. 3. *téham'mâl* to be patient. 4. *teshék'kûl* conformation. 5. *tébéd'dûl* change. 6. *téméll'ûk* to take possession. 7. *tégar'rûr* to be stationary. 8. *ténas'sour* to become Christian. 9. *té-éd'dûb* to be polite. 10. *tézévvâj* to marry. 11. *tédér'rûs* to learn. 12. *té-és'sûf* to regret. 13. *té'ad'di* to persecute. 14. *tékéll'ûm* to speak. 15. *té-él'lûf* to compile. 16. *tésélli* to comfort. 17. *té-éh'hûl* to marry. 18. *téjémmû* to meet together. 19. *tézékkûr* to consult. 20. *téshékkûr* to thank. 20a. *téshék'kî* to complain. 21. *téménni* to ask favour.

١٢٤ تعليم Exercise 124. ص ٣٣٦ p. 336.

1. The Ten thousand having crossed the icy and snowy mountains and flowery fields of Ararat, when they reached Trebizond cried out 'The Sea, the Sea', and expressed great joy. 2. The teacher delivered a speech yesterday evening: he explained (*béyan ou iyzah ét'di*) how and when the steam-engine was invented. 3. Mr. Cross (*Khachér*) wrote his will (*vaseeyét*), and after signing it, he sent it for ratification to the Notary Public. 4. Have you paid your debt? — I have given a note (*tahveel*) to pay (my debt) within a month (*bir mah zarf'inda or mârourounda*). 5. The zeal of the young men is great (*kébeer*) but their experience is deficient. 6. What is 4 + 6 — 5 equal to? 4 + 6 is 10, 10 — 5 is equal to 5 (*zayid plus, naqîs minus, mûsabee equal*). 7. Have you prepared my passport? — Yes, sir, if you come to my office to-morrow you will get (receive) it. 8. Don't say that word, because instead of pacifying the anger of the master it increases it (*tah-reek edér*). 9. He was so feeble that he was unable to utter even a word. 10. Teaching (*taleem*) confirms study (*téallûm*). 11. Criticism (*itiraz*) is easy but invention (*ibda'*) is difficult.

Translation 125. ۳۳۷ ص p. 337. ترجمه ۱۲۵

۱ صبیانک^۱ تعلیم و تربیه سی غایت اہمیتلی^۲ برآمدہ در. ۲ اوطہ می
 اِحْبَامک^۳ تصویرلری (یاخود) تصاویری^۴ ایله ترین ایله دیم. ۳ جملہ مز
 دخی تبّنی یه (یاخود) جناب اللّٰہ تبّنی یه دعوت اولوغشز. ۴ مرقوم ترقی
 دکل تدّتی ایله یوردی. ۵ مومی ایله حقنہ هیچ بر اشتکام یوقدر.
 ۶ چین و ماچین (یاخود) چین اہالیسنک اکثریسی تنصّر ایله مشدر.
 ۷ درسزہ ایکی صحیفہ دہا علاوہ اولوغشدر. ۸ اعدانک^۵ (یاخود)
 خاصک بالجلملہ^۶ تَعْدِیَاتہ^۷ تحمّل ایدیگیز. ۹ خانہ یی اوکا تَمَلْک مرقوم
 دخی تمّلیک ایله دی. ۱۰ چوجوغی تأسف عظیم ایله (کدر عظیمہ)
 تکدیر ایله دیم. ۱۱ طالبک (یاخود طلبہ نک) سوّالی حلّ ایتکہ اقتداری
 یوغیدی. ۱۲ نصرالدین افندی تعلیم صبیان دخی تعلّم ایدیوردی.
 ۱۳ طُیور^۸ ہوادہ طیران ایدیور. ۱۴ سکا اعانہ ایدہ جک آقچہم
 یوقدر. ۱۵ سزی مدت مدیدہ انتظارده براقدیغہ فوق العادہ تأسف
 ایدہرم (اوزون مدت سزی بکلمتدیکمہ تأسف ایدہرم).

1. pl. of صبی sabee. 2. éhémmyétli important. 3. pl. of حیب
 habib. 4. tésaveer pl. of tasveer (§ 648). 5. cada is pl. of عاد cadou
 enemy. 6. biljûmlé. 7. té'addiyat is pl. of té'addi. 8. touyour.

Reading Exercise. (۲۹) تعلیم قرائت

Friendship. دوستلق

A true friend is more precious than all the treasures of the world, but he is very rare. One who thinks that he has many friends, has none, because not every friend is a friend. One who expresses friendship for everybody, cannot be a friend to any one. The older the friendship is, the stronger and firmer it is.

He who finds a virtuous and true friend, must know well that he has found a great treasure. A friend in the time of

affliction his friend's comforts him and diminishes his sorrows, and increases his joy in his joyful time.

One of the remarkable sayings of Voltaire is this: "The greatest joy that an honest man can ever feel comes from making his friends happy." The fundamental conditions of friendship are to show real sympathy and perfect fidelity (*kémali émniyet*), sincerity of heart (or a sincere heart *khouloussou qalb*) and (*ilâ*) love, faithfulness and loyalty (*véfakîarlıq*) to each other; and in the time of necessity to show (*ibraz*) self-denial to each other.

Prof. Naji.

درس ٤٩ Lesson 49.

تعليم ١٢٦ Exercise 126. ص ٣٤٠ p. 340.

VI. تفاعل = تفاعل *Têfaqoul* (Reciprocal).

تَنَاصَرَ^١، تَنَاسَلَ^٢، تَتَابَعَ^٣، تَصَادَمَ^٤، تَبَايَعَدَ^٥، تَنَاسَخَ^٦، تَنَاقَضَ^٧.

1. *ténasour* mutual help. 2. *ténasûl* generation. 3. *tétabû* becoming consecutive. 4. *tésadûm* collision. 5. *tébayûd* to be distant. 6. *ténasûkh* transmigration of soul. 7. *ténaqouz* contradiction.

تعليم ١٢٧ Exercise 127. ص ٣٤٠ p. 340.

VII. اِنْفِعَال = اِنْفِعَال *Infîqal* (Intr., Pas.).

اِنْفِصَالَ^١، اِنْقِلَابَ^٢، اِنْقِيَادَ^٣، اِنْدِفَاعَ^٤، اِنْقِيَاضَ^٥، اِنْحِلَالَ^٦، اِنْكِسَارَ^٧، اِنْجِذَابَ^٨، اِنْشِرَاحَ^٩، اِنْعِقَادَ^{١٠}، اِنْزِدَامَ^{١١}، اِنْزَامَ^{١٢}، اِنْعِكَاسَ^{١٣}، اِنْحِصَارَ^{١٤}، اِنْجِمَادَ^{١٤}.

a. *infisal* removal. 1. *inqîlab* revolution. 2. *inqîyad* obedience. 3. *indifa* expelling. 4. *ingibaz* constipation. 5. *insîbab* inundation. 6. *inhilal* solution. 7. *inkisar* to be broken. 8. *injazab* to be attracted. 9. *inshirah* to be cheerful. 10. *in-igiqad* to be gathered. 11. *inhidam* demolition. 12. *inhizam* to be crushed. 13. *in-ikîas* reflection. 14. *inhisar* restricting. 14a. *injîmad* freezing.

Exercise 128. تعليم ١٢٨ p. 342. ص ٣٤٢

VIII. اِفْتِقَالَ = اِفْتِعَالَ *Iftiqal* (Intr., Pass.).

اِتِّحَادٌ^٨ ، اِرْتِبَاطٌ^١ ، اِخْتِيَارٌ^٢ ، اِنْتِشَارٌ^٣ ، اِرْتِدَادٌ^٤ ، اِنْتِظَامٌ^٥ ،
اِعْتِقَادٌ^٦ ، اِمْتِحَانٌ^٧ ، اَزْدِوَاجٌ^٨ ، اَزْدِيَادٌ^٩ ، اِتِّفَاقٌ^{١٠} ، اِتِّصَالٌ^{١١} ، اِرْتِحَالٌ^{١٢} ،
اِخْتِلَالٌ^{١٣} ، اِحْتِرَامٌ^{١٤} ، اِحْتِيَاجٌ^{١٥} .

a. *ittihad* union*. 1. *irtibat* connexion. 2. *ikhtiyar* preference. 3. *intishar* publication. 4. *irtidad* apostacy. 5. *intizam* regularity. 6. *i'etiqad* creed. 7. *imtihan* examination. 8. *izdivaj* marriage. 9. *izdiyad* growth. 10. *ittifaq* alliance. 11. *ittisal* union, connexion. 12. *irtihal* to travel (to die). 13. *ikhtilal* revolution. 14. *ihtiram* honouring. 15. *ihtiyaj* need.

IX. اِفْقَالَ = اِفْعَالَ *Ifqilal* (Colour).

اِحْمِرَارٌ^٨ ، اِسْوَدَادٌ^ب ، اِخْدَابٌ^ج ، اِغْبِرَارٌ^د .

a. *ihmirar* to become intensely red. b. *isvidad* to become intensely black. c. *ihdibab* to be hump-backed. d. *ighbirar* vexation.

Exercise 129. تعليم ١٢٩ p. 343. ص ٣٤٣

X. اِسْتِفْقَالَ = اِسْتِفْعَالَ *Istifqal* (Demand).

اِسْتِفْهَامٌ^١ ، اِسْتِيْحَارٌ^٢ ، اِسْتِرْدَادٌ^٣ ، اِسْتِعْلَامٌ^٤ ، اِسْتِدَامَةٌ^٥ ،
اِسْتِجْوَابٌ^٦ ، اِسْتِخْرَاجٌ^٧ ، اِسْتِشَارَةٌ^٨ .

1. *istifham* interrogation. 2. *istijar* to rent. 3. *istirdad* to be restored. 4. *isti'alam* to ask for knowledge. 5. *istidamé* perseverance. 6. *istijvab* to question. 7. *istikhraj* to extract. 8. *istisharé* to consult.

* In verbal sense 'to be united, to be connected, to be preferred' etc.

The Quadriliteral Derivative Infinitives.

There is only one measure of Quadriliteral Derivative Infinitives used in Ottoman Turkish which is تَفَقَّلُ *Téfaqlâl*.

تَسْأَلُ^۱، تَزُولُ^۲، تَذَبُّبُ^۳.

1. *tésélsâl* continuous succession. 2. *tézélsâl* trembling. 3. *tézébzûb* waving.

تعليم ۱۳۰ Exercise 130. ص ۳۲۳ p. 343.

1. Has your anxiety passed away¹? — Yes, sir: it is said 'The end of patience is peace,' anxiety is removed by patience. 2. Were you much troubled by the multitude? — Yes, sir, we were troubled much by the crowding of the multitude. 3. What plan² has been adopted in hand for the storing of victuals³? — Sir, we could not agree and come to a decision. 4. Have the thieves confessed the case of murder at their interrogation⁴? — Yes, sir, they have confessed and after a trial⁵ have been sentenced to execution. 5. When did the death of your grandfather occur? — It occurred in 1872 in Constantinople. 6. Did you rent that house? — No, sir, not having an acquaintance with the house owner we could not agree about the rent. 7. I asked pardon of the teacher for not being able to compare my translation with the text. 8. Wisdom and diligence consist of patience and endeavour⁶.

1. *déf olmaq*. 2. *tédbeer*. 3. *zakheeré* corn. 4. *istintaq*. 5. *mouhakémé*. 6. *dirayét ou zékîâvét sabr ou ijthihaddan ibarét dir*.

ترجمه ۱۳۱ Translation 131. ص ۳۲۶ p. 344.

۱ مومی الیه عهد عتیقندن بر چوق آیات کریمه ایراد ایلهدی (یاخود)
آیتلر استخراج ایلهدی. ۲ مذکور ایککی سفینه نك (یاخود) سفینتینک
مُصادمه سندن بر مضرت حصوله کلدی می؟ — اوت افندم 'سفینتینک
بری بش دقیقه ظرفنده غرق اولدی. ۳ محاربه ختام بولدی می؟ —
خیر افندم 'انجاق ایککی آلیق بر مُتارکه وارد. ۴ قاین برادر م طاهر
بك افندی بی ذات والالرینه تقدیمه کسب افتخار ایدرم. ۵ علوی
مسلمانلر و یزیدیلر تناسخ ارواحه ایمان و اعتقاد ایدرلر. ۶ معاهده تحریر'

تمیز و دولتین بیننده تعاطی اولوندی. ۷ هر نه قدر بش نفر شاهد
موجود ایدی ایسه ده استشهادلرنده (یاخود) شهادتلرنده تناقض مشاهده
اولوندی.

تعلیم قرائت Reading Exercise. (۳۰)

Néjabéti Haqiqiyé True Nobility.

Consider that man is not born great from his mother, either morally or physically. I wonder if we ask the peers of England, the princes of France and all the nobility of the world, is it possible to find anybody who can trace his ancestry to the beginning of Creation?

Leaving out of consideration tradition and mythology, let us consider (*gêozûmûzûn êdîûné alalim*) some events which are proved by history among the Ottomans, and even (to avoid falling into prolixity), let us omit the Arabian dynasties.

The founder of the Saffaree dynasty (A. D. 882—905) of Khorasan was a bandit, the founder of the Ghaznévide dynasty (A. D. 997—1155) of Persia was a slave. The man who elevated the dynasty of the Seljuks (in Central-Asia and Asia Minor) to such a degree of power, grandeur and magnificence in the world of diplomacy, — was he not a chief of a nomadic tribe?

What need is there [to go farther]; was not the founder of the vast empire of humanity which ruled half of the world a Tartar chief?

Was not Tamerlane — whose equal in the number of his victories has not come into the world, — among the descendants of a man who was one of the servants of Jengiz Khan?

Such dynasties as those of the Atabégs (in Persia, A. D. 1147—1340), of the Eyyoubites and Mamelouks (in Egypt) — were they not founded either by a strong young soldier or by an energetic slave?

Among those who were of well known families in the Ottoman Empire ought to be mentioned (the first grand vizier 1360—1386) Jéndéréli Qara Halil, who was an ordinary student of Canon Law; (the distinguished grand vizier the horror of Europe in XVI. century) Kêoprûlû Méhémméd Pasha, who was a cook in the Imperial Palace, (the founder of the Khedivial dynasty in Egypt) Méhémméd Ali Pasha, who was but the son of a farmer.

Kémal Bêy.

درس ٥٠ Lesson 50.

The Participles of Derivative Infinitives.

Mézeedûn Feehi Masdarlarîn Ismî Fayil vé Méfoullarî.

Note. 1. The plurals of Subjective and Objective Participles formed from the nine Derivative Infinitives are made regularly: the rational masculine nouns with *-een* (§ 573) and the others with *-at* (§ 576); as: مسافرين *mûsafireen* guests, مجوهرات *mûjêv-hérat* jewels, محررات *mouharrérat* writings, مشكلات *mûshkilat* difficulties.

2. These Participles are used in Ottoman either as nouns or as verbal nouns, they are regarded as Compound Intransitive Verbs and are used with the verb اولق *olmaq* (§ 273).

تعليم ١٣٢ Exercise 132. ص ٣٥٠ p. 350.

نَاقِلٌ، مَنقُولٌ^١؛ مُتَقَاعِدٌ، مُتَقَاعِدٌ^٢؛ مُحَافِظٌ، مُحَافِظٌ^٣؛ مُعْطَلٌ، مُعْطَلٌ^٤؛ مُسَلِّحٌ، مُسَلِّحٌ^٥؛ مُرْتَفِعٌ، مُرْتَفِعٌ^٦؛ مُسَافِرٌ، مُسَافِرٌ^٧؛ مُعْتَبَرٌ، مُعْتَبَرٌ^٨؛ بَانِيٌ، مَبْنِيٌ^٩؛ مُنَازِعٌ، مُنَازِعٌ^{١٠}؛ مُتَكَلِّمٌ، مُتَكَلِّمٌ^{١١}؛ مُعْرِفٌ، مُعْرِفٌ^{١٢}؛ مُتَعَدِّدٌ، مُتَعَدِّدٌ^{١٣}؛ مُقَشِّشٌ، مُقَشِّشٌ^{١٤}؛ مُسْتَنْطِقٌ، مُسْتَنْطِقٌ^{١٥}؛ مُحَرَّرٌ، مُحَرَّرٌ^{١٦}؛ مُرَتَّبٌ، مُرَتَّبٌ^{١٧}؛ مُتَوَاضِعٌ، مُتَوَاضِعٌ^{١٨}؛ مُسْتَعْجَلٌ، مُسْتَعْجَلٌ^{١٩}؛ مُزَيَّنٌ، مُزَيَّنٌ^{٢٠}؛ مُصَيِّحٌ، مُصَيِّحٌ^{٢١}؛

Note. a. *naqil*, *ménqoul* narrator, *told. 3. *mou-at-îl*, *mouat'al* who denies the existence of God, materialist, *un-occupied. 7. *mûtébér* honorable. 7a. *bani*, *mébni* builder, *built. 9. *mûtékéllim* speaker, 1st person. 10. *mouar'rif*, *mouarréf* known, this is the fayil mefoul of *téarrûf* a being known. However there is a misprint, the correct form is *tésarrûf* possession = *mûtésarrîf* possessor, governor; *mûtésarréf* possessed. 11. *múté-ad'did*, -*déd*. 12. *mûfétîsh*, -*ttêsh*. 13. *moustantîq* interrogating (judge); -*taq* interrogated (culprit). 14. *mouhar'rîr*, *mouharrér* writer, *written. 15. *mûrétîb* a compositor in a printing house, *mûrrettéb* set up (type). 18. *mûzéyyin* decorator, *embellished, decorated.

* The asterisk show that a word is an Objective Participle. All the Participles do not have both regular Objective and Subjective Participles. They sometimes lack one, sometimes the other.

مُصَحِّحٌ¹⁹؛ مُعَلِّمٌ²⁰؛ مُكَمِّلٌ²¹؛ مُهَنْدِسٌ²²؛
 مُوسُوسٌ²³؛ مُطَنَّنٌ²⁴؛ مُجَوِّهٌ²⁵؛
 مُعَنُونٌ²⁶؛ مُصَيِّقٌ²⁷؛ مُبْرَهَنٌ²⁸؛ دُنْقِدٌ²⁹؛
 مُتَوَفَّى³⁰؛ مُحَمَّدٌ³¹.

19. *mousah'hah* corrector, proof-reader; *mousah'hah* corrected.
 23. *muves'vis*. 25. *mújévher* *pearl, set with pearls. 26. *mouan vin, -vén* *(a book or letter) having a superscription, title-page. 27. *mou-sayqil, -qal*. 28. *proved. 29. *mûnaq-qid, -qad* critic, *criticized (*téngeed* to criticize). 30. *tévэфfe* (from وفاة) God's causing one to sleep, to die. *mûtéveffi* **mûtéveffa*, received into the mercy of God, sleeping, dead, deceased: the fem. متوفاة *mûtévéfat*, (*mûtévéffiyé* is wrong). 31. *tahmeed* to praise: *mouhammid* a great praiser; *mouhammed* praiseworthy, highly praised.

تعليم ۱۳۳ Exercise 133. ص ۳۵۰ p. 350.

1. How long have you lived in Merzifoun? — Next September it will be just eighteen years. 2. What reputation has this merchant? — He is an honourable person. 3. Have you your arms on you? — Yes, sir, we all are armed. 4. Are you going anywhere during this vacation? — No, sir, I shall stay at Merzifoun. I am going to make some translations and send them to Constantinople to be printed, and afterward I shall be occupied with the correction of the printed sheets. 5. Is it not possible to procure a proof-reader there? — It is very difficult to find a careful proof-reader. 6. The steamer reached Samsoun very late. I wonder whether the wind was contrary? — Yes, sir, if it were not for the head wind it would arrive in two days. 7. Is your brother-in-law pensioned off? — Yes, sir, by the favour of His Imperial Majesty he has been pensioned off with 500 piastres a month. 8. Who is the author of this book? — He is Mr. Hovohannes Hagopian, professor of the Turkish language in Anatolia College, at Merzifoun. 9. The owner of this garden is His Excellency Békir Pasha, the governor of Amassia.

ترجمه ۱۳۴ Translation 134. ص ۳۵۱ p. 351.

۱ مسافریکنز کیملر درلر؟ — قولجده ادبیات ارمنیه^۱ معلمی

¹ *Édébîyatî Êrménîyê* Armenian literature.

گلیان افندی و (شیکسیرک آثاردن^۱) حاملتک مترجمی حذاقتلو^۲
 دوقتور نهاد افندی در. ۲ او مکمل لغتک محزری کیمدر؟ (مذکور
 لغت کتابتک مؤلفی^۳ کیمدر؟) — فضیلتلوم. ۵ فکر افندی حضرتلری
 در. ۳ متصرف پاشا حضرتلرینک ارسالنی آرزو بویوردقلری محمزلر^۴
 (یاخود) مفتشالر مواصلت ایله دیلر می؟ — ۴ مرقومان واصل اولدیلر
 ایسه ده غایت مُستعجل بر مصلحتلری اوله سی مُناسبتله بر شی اجراسنه
 مقتدر اوله مامشالر. ۵ یدیکیزده بولونان کتابی کیم تجلید ایله دی؟ —
 مجلد ماهر آرشاق افندی تجلید ایله مشدر. ۶ فصیح^۵ ترکجه تکلمنه
 مُقتدر میسیکیز؟ — اوت افندم! سایه عالیکزده ترکجه تکلمنه
 مهارت (یاخود) اِقتدار کسب ایله دم. ۷ مهندسک تحریر ایله دیکمی
 اثر نه جنس بر کتاب در؟ ارمنیجه دن مترجم غایت مکمل بر اثر اولوب
 تصاویر متعده ایله مزین در. ۸ موسیو غروسک مطبعه سنده بو کتابی
 ترتیب ایدن مرتبلا ارمنی میدرلر؟ — خیر افندم! موسیو غروسک
 مطبعه سنده موجود بولونان مرتبلا جمله^۶ آلامانیه لی درلر.

Reading Exercise. (۳۱) تعلیم قرائت

Administrative Councils *Méjalsi Idaré*.

There is in the centre of every Vilayét, Liva and Qaza an Administrative Council. This council is composed of ex officio and elected members. The ex officio members in the Vilayét are: the magistrate, the chief officer of Canon Law, the Auditor, the Chief Secretary and the spiritual heads of non-Moslem communities in the centre of the Vilayét.

Similarly in the Liva they are (*ibarét dir*): the Magistrate, Müfti, Auditor, the Chief Secretary and the spiritual heads of non-Moslem communities in the centre of the Liva.

¹ *asar* pl. of *ésér* work. ² a title given to doctors: It means 'skilful'. ³ *maéllif* Fayil of *té-éleef* تألیف. ⁴ *moukhammin* Fayil of *takhmeen* تخمین. ⁵ *faseeh* correct, Adj. Qual. فصاحت. ⁶ *jüm-létén* all (§ 682).

In the Qaza too they are (*ibarét dir*): the assistant Magistrate, the Mufti, the Auditor, the Chief Secretary and the spiritual heads of the non-Moslem communities in the centre of the Qaza. The non-Moslem communities are composed of¹ Christians and Jews.

The elected members consist of four persons: one half of whom are Moslems and the other half non-Moslems: their elections belong to the people.

The Administrative Councils superintend the administration² of the district.

¹ *téshkil*: تشكيل of شکل. ² *oumourou idaré* the affairs of administration: امور is the irregular pl. of امر *émr* work, affair.

درس ۵۱ Lesson 51.

Broken or Irregular Plurals.

جمع سالم *Jémi Salim* Regular Plural (pluralis sanus).

جمع مذکر سالم *Jémi Mûzékkéri Salim* Reg. Masc. Plural.

جمع غیر سالم 'جمع مکسر' *Jémi ghay'rî Salim* or *Jémi Mûkéssér* Irregular or Broken Plural.

تعلیم Exercise 135. ص ۳۵۸ p. 358.

1. Prim. Tril. Infinitive كَتَاب *kitab* = فِقال Irr. pl. فُقُل = فُقُل *kâtûb* books; Fayil فَاقِل *kîatîb* clerk: Irr. pl. مَفْقُول *mékroub* = مَفْقُول *kétébé* clerks; Méfoul مَكْتُوب = مَكْتُوب *mékroub* a letter = Irr. pl. مَفَايِل *mékîateeb* letters (§ 648); N. of Loc. مَفْقِل = مَفْقِل *mékîatîb* schools; Der. Inf. مَفَاقِلَة = مَفَاقِلَة *mûkîatébé* correspondence: Fem. Reg. pl. مَكَاتِبَات *mûkîatébât*. 2. Prim. Tril. Infinitive خُرُوج *khourouj* coming out: فُقُول *kharij* outside, Nisbé خَارِجِي *kharijî*, Abs. Noun خَارِجِيَّة *kharijiyé* (§ 582), Noun of Loc. مَفْقِل = مَفْقِل *ikhraj* to take out: Fayil مَخْرَج *moukhrij* extractor. Pl. اخراجات *ikhraja* exports. 3. Prim. Tril. Inf. نَزُول *nâzoul* descent: Fayil نَازِل *nazil* that descends; N. of Loc. مَفْقِل = مَفْقِل *ménzil* a station, inn;

Irr. pl. منازل *ménazil* inns. Der. إِنْزَالَ = إِنْزَال *inzal* to let descend; تَنْزِيل = تَنْزِيل *ténzeel* = deduction. Fem. pl. تَنْزِيلَات *ténzeelat*.

4. Prim. Tril. Inf. ذَكَرَ *zikh* mention = فَعَّلَ: مَذْكُور *mézkûr* mentioned, Fem. مَذْكُورَة; Der. تَفَقَّلَ = تَفَقُّل *tézkîrê*, note (§ 617); تَفَقَّلَ = تَذَكَّرَ *tézzékûr* remembrance: pl. تَذَكُّرَات *tézzékûrat*; مُذَاكَرَة = مُذَاكَرَة *mûzakêrê* consultation: pl. مَذَاكَرَات *mûzakêrat*.

5. Prim. Inf. قَتَلَ *qatl* to kill = فَعَّلَ: فَاعِل قَاتِل *qatîl* murderer, Fem. قَاتِلَة, Masc. pl. قَاتِلِينَ *qatîleen* murderers, Dual قَاتِلَيْنِ *qatîlêyn* two murderers. Méfoul مَقْتُول *maqtûl* killed, Masc. pl. مَقْتُولِينَ, Dual مَقْتُولَيْنِ. N. of Loc. مَقْتَلَة = مَقْتَل *maqtêl*, scaffold, Der. مُفَاكَلَة = مُفَاكَلَة *mouqatêlê* massacre: pl. مُفَاكَلَات.

6. Prim. Tril. Infinitives جَبَرَ *jêbr* force = فَعَّلَ: Méfoul مَجْبُور *méjbour* forced, obliged; Abs. N. مَجْبُورِيَّة *méjbou-riyê* obligation, force.

7. Prim. Tril. Infinitives عَلَّمَ *ilm* wisdom, science = فَعَّلَ: فَاعِل عالم *alim* wise; Méfoul مَعْلُوم *ma'lûm* known: Fem. pl. مَعْلُومَات knowledge; N. of Super. أَعْلَمَ *é-além* most learned; Adj. Qual. عَلِيم *'aleem*, N. of Excess عَلَّام = فَعَّال *allam* omniscient; Der. إِفْعَالَ = إِعْلَام *i'lam* a judicial decree in writing; تَفَقَّلَ = تَعْلِيم to teach: Fem. pl. تَعْلِيمَات instructions, Fayil مُعَلِّم *mou-a'llîm* teacher, مُعَلَّم *moua'llém* taught, student.

8. Prim. Tril. Infinitives حَسَّنَ *húsn* beauty: Irr. pl. مَحَاسِن *méhasin*. N. of Sup. أَفْضَلُ = أَحْسَنُ *éhsén* better, best: Irr. pl. أَهْأَسِنُ *éhasin* the most beautiful (§ 648); Der. تَفَقَّلَ = تَحْسِين *tahseen* to praise: Méfoul مُحَسَّن *mouhassén*: pl. مُحَسَّنَات *mouhassénat* beauties, good things.

9. Prim. Tril. Infinitives وُصُولُ *vûsoul* arrival = فَعَّلَ: فَاعِل وَّاصِل *vâsil* arriving; Méfoul مَوْصُول *mév-soul* united, relative pronoun; Der. إِفْعَالَ = إِيْصَال *eisal* to send to; مُوَاصَلَة = مُوَاصَلَة *mûvasêlet* to reach, arrive.

10. Prim. Tril. Infinitives دَخَلَ *dûkhoul* to enter = فَعَّلَ: فَاعِل دُخُولِيَّة *doukhoulîyê* (§ 581); N. of Loc. مَدْخَلُ = مَدْخَل *médkhêl* entrance, door; Irr. pl. مَدْأَخِلُ *médakhil*;

résoul apostle, prophet: Dual رَسُولَيْنِ *résouléyn* two apostles (Paul and Peter); Irr., Mas. pl. رُسُلٍ رُسُولِينَ *rousoul, résouleen* apostles; Der. اِفْصَالَ = اِرْسَال *irsal* to send: Fayil مُرْسِلٌ *mûrsil* who sends, Méfoul مُرْسَلٌ *mûrsél* sent, messenger. 4. To burn حَرَقَ *harq* = فَقَلَ: Ad. Qual. فَقِيلَ = حَرِيقَ *hareeq* burning, fire; Der. اِفْتِصَالَ = اِحْتِرَاقَ *ihtiraq* to be burnt: Fayil مُحْتَرِقٌ *mûhtériq* burning, burnt. 5. To save خَلَّصَ *khélas* = فَقَالَ: Der. اِسْتَفْصَالَ = اِسْتِخْلَاصَ *istikhlas* to desire to save: Fayil مُسْتَخْلِصٌ *mústakhlis* saviour (Persian adj. خلاصکار *khélas-kâr* 529), Méfoul مُسْتَخْلَصٌ *mústakhlus* saved. 6. To write كَتَبَ *kétb* = فَقَلَ: Fayil فِقال *fiqal* = كِتَابٌ *kitab* book; Fayil كَاتِبٌ *kîatib* clerk, Méfoul مَكْتُوبٌ *méktoûb* written, letter: two letters مَكْتُوبَاتٌ. Reg. Fem. and Irr. pl. مَكْتُوبَاتٌ *méktoûbat, mékiâteeb* letters; N. of Loc. مَفْقَلٌ = مَكْتَبٌ *méktéb* school: Irr. pl. مَكَاتِبٌ *mékiâtib*; Dual مَكْتَبَيْنِ *méktébéyn* two schools; Der. مُمَاقَلَةٌ = مَكَاتِبَةٌ *múkiâtebe* to correspond. 7. News أَخْبَرَ = اِفْخَالَ: Fayil مُخْبِرٌ *moukhhbir* informer, correspondent; مُمَاقَلَةٌ = مَخَابِرَةٌ *moukhabéré* to communicate, correspondence: Fayil مُخَابِرٌ *moukhabir* correspondent (of Newspapers). 8. Prim. Trilit. Infinitives مَلَكَ, مِلْكٌ *mûlk*: مِلْكٌ property: Fayil مَالِكٌ *malik* owner: Méfoul مَمْلُوكٌ *mamlûk* slave; N. with mim مَمْلَكَةٌ *mémlekét* country. Der. (I. is Fayil), X. اِسْتَفْصَالَ = اِسْتِمْلَاكٌ *istimlak* to possess: Fayil مُسْتَمْلِكٌ *mústémlik* pl. مُسْتَمْلِكَاتٌ *mústémlikât*, II. تَمْلِكُ = تَفْقِلُ *témleek* to give possession, V. تَفْقُلُ = تَمْلِكُ *témellâk* to take possession.

١٣٧ تعليم Exercise 137. ص ٣٥٩ p. 359.

1. H. I. M. Sultan Hamid II. is the 34th of the Ottoman Sultans. 2. The Ottoman nation is one of the greatest nations. 3. The property-tax on this mansion is 740 piastres. 4. All his heirs were Ottoman subjects. 5. The most distinguished among the Persian poets is Hafiz of Shiraz. 6. Some of the principal families of the city started towards the sea-coast

this week. 7. Many of the esteemed officers are among my friends. 8. Have you learnt by heart the grammatical rules? if you have done it, it has great advantages (*févayidi azeemé*). 9. The advantages¹ of schools are many: the children of poor families who have graduated² from there enter on the career of philosophers, viziers, magistrates³, doctors of Canon Law⁴ and clerks.

Exercise 138. تعلیم ۱۳۸ p. 360. ص ۳۶۰

۱ بو کتاب اوچیز یکر می قطعه تصاویری واشکالی حاویدر.
 ممالک محروسه شاهانه ناک حدود شرقیه سی روسیه و ایران در. ۳ غایت
 دقیق حروفاتله مطبوع بر نسخه انجیل شریفم وار در. ۴ کلیسه لر
 املاک ویرکیسی تأدیه ایتمز لر (یاخود) اماکن روحانیه املاک ویرکیسی
 تأدیه سندن مُعاف^۵ درلر. ۵ انگلیز اُمّت^۶ ملل آروپاناک ائک
 معظملرندن بریدر. ۶ اطبای مومی الیه^۷ اقرباگز میاندده می معدود^۸
 درلر. ۷ سفائنه راکب^۹ جزائر^{۱۰} طوغری بر سیاحت اجرا ایله دیلر
 ۸ مزامیرده بنی بندن آلا اولان قاییه اهدا ایله دیو محرر در.
 ۹ مصارفاتک اسامیسی نزهده در؟ — بویوریکز! تجارلردن اشترا
 اولونان البسه دخی فیاتلریله برابر اشبو اسامی یه داخلدر. ۱۰ سنه
 حالیه ده^{۱۱} سبزوات وازهارک^{۱۲} کلیشاتی مکملدر.

¹ *mouhassénat*. ² *müntéhee* graduate: Fayil of *intiha* = انتهاء. ³ *hukkiam* pl. of حکم Fayil of حکم *hukm*. ⁴ *houkéma* pl. of حکم *hakeem*, Ad. Quad. of حکمت *hikmé*. ⁵ *mou'af* free, exempted (Fayil of مفاقه = *mou'afat* excusing, exemption: III of عفو *afu* 'pardon': in mou'afee, ی is dropped. ⁶ *ummét* nation. ⁷ *moumayiléyhim* (§ 676). ⁸ *ma'doud* méfoul of *adéd* numbered. ⁹ *rakibén* riding on (§ 681). ¹⁰ *jézayir* pl. of *jézeéré* island. ¹¹ *halee* present: Nisbé of *hal*. ¹² *ézhar* pl. of زهره *zéhré* a single flower or blossom.

درس ۵۲ Lesson 52.

The Agreement of Adjectives with Nouns.

صفتلرک اسملرله اولان مُطابقاتی

Exercise 139. p. 363. ص ۳۶۳ تعلیم ۱۳۹

1. The deceased must be remembered by saying 'May God have mercy on their souls'. 2. An Imperial exalted decree has been issued honorably that the burnt building of the American College for Girls in Merzifoun should be rebuilt. 3. In the furthest parts of the world the British have numerous colonies. 4. According to the narration and account of celebrated historians, in ancient times many nations appeared (*méydané gélmişlér*) in Asia Minor and disappeared again. 5. The patriarch Abraham is counted among the venerable ancestors of Our Lord. 6. Great effort and care are taken by the honorable (*kiram*) teachers for the proper teaching of our sacred religion in the national schools to the children of the country (*évlad ou atfalî vatan*).

ترجمه ۱۴۰ Translation 140. p. 364. ص ۳۶۴

۱ مأمورینِ کرامِ عثمانیه دن بعضیلری قوله جاٹ توزیع مکافات
رسمنده حاضر بولوغشار. ۲ آفریقای جنوبیده مهاجرین مغدورینک
اسکانی ضمننده لازم کلن معلومات مهمه یی بوراده موجود بوله جقسیرگز.
۳ طبیب موسیو قارینکتون اطبائی مشهوره دن در. ۴ بعض مصالح
مهمه مناسبتیله بورایه کلمکه مقتدر اوله مادی. ۵ اصدقای تبعه
شاهانه دن بر ذات 'سامعون' کرام (یاخود) حُضارِ ذوی الوقار^۱ دیو
بر نطق ایرادینه ابتدار ایله دی. ۶ بنده گزده مورخین قدیمه ارامنه دن
موسس خورینی ایله آقائاقه لوس موجود در.

¹ *houzzarî zévé'el vaqar*.

تعلیم قرائت Reading Exercise. (۳۳)

Inventions Resulting from Observation.

The history of inventions contains many examples to prove the real necessity of observing everything. The majority of inventions have originated from something apparently unimportant, which fell under the observation of a sagacious labourer or a skilful scientist.

For instance, the sea together with a bunch of herbs throws upon its coast certain sea-mosses unknown in Europe. A sailor, whose name and existence were unknown till then to anyone, gathers them, and, after having examined and scrutinized them carefully, he decides that these must come from a very far country. He imagines by this the discovery of a new world beyond the Ocean, and succeeds in this.

In a monastery a lamp hung from a dome is oscillating to and fro. A skilful scientist, giving full attention to its continuous motions which he sees at that very moment, follows it saying "One! two! one! two!" He goes home full of excitement, he has discovered the constant movement of the pendulum, one of the very important principles of Natural Philosophy.

Lady Mania.

Note. The word *Khanîm*, *Hanîm*, of Tartar origin, is used as the fem. of *khan* 'king, prince', while that of *Béy*, *Bég* is *Béyim*, *Bégim*, though not used in Ottoman Turkish.

درس ۵۳ Lesson 53.

حرف تعریف The Arabic Definite Article.

تعلیم ۱۴۱ Exercise 141. ص ۳۷۰ p. 371.

I. 1. ابن الله *ibnou'llah* the son of God; روح الله *rouhou'llah* the spirit of God, the Holy Spirit; عبد الله *abdou'llah* the servant of God; بيت الله *béytou'llah* the house of God; كلمة الله *kélimétou'llah* the Word of God, the Logos; رسول الله *résoulou'llah* the prophet of God; نور الله *nourou'llah* the light of God; رحمة الله *rahmétou'llah* the mercy of God. 2. عطاء الله *ata-oullah*, فیض الله *féyzou'llah* the gift of God, Theodore (Turk. *Allahvérdi*, *Haqvérđi*, *Khûdavérđi*); سعد الله *sa'adou'llah* the felicity granted by God;

سيف الله *séyfour'llah* the sword of God (Ali). 3. عباد الله *ibadou'llah* the servants of God. 3a. خليل الله *khateelou'llah* the chosen friend of God¹ (Abraham). 4. قدس الاقداس *qoudsou'l aqdas* the Holy of Holies. 5. كلم الله *kéleemou'llah* interlocutor with God (Moses). 6. سلطان البرين *soultanû'l bérreyn* the Sultan of two continents, Asia and Europe. 7. خاقان البحرين *khaganû'l bahréyn* the emperor of two seas, the Black Sea and Mediterranean. 8. دار الفنون *darû'l fûnoun* the house of sciences, university; دار الشفقة، دار الخير *darû'lkhayr*, *darû'sh-shéfaga* the house of benevolence, charity, orphanage; دار السعادت *darû's sé-a-dét* the house of prosperity, the Imperial Harém. دار الطباعت *darû't téba'at* printing-house, دار التحصيل *darû't tahseel* the house of learning, school; دار الخلافت *darû'lkhilafét* the abode of the Caliphate, Constantinople. 9. بنت العنب *bintû'l inéb* the daughter of grapes, wine. 10. أم الخبائث *ammû't khabayis* the mother of evils, wine. 11. عبد الرحمن *abdû'r rahman* the servant of the Merciful, عبد الكريم *abdû'l kéreem* the servant of the Gracious عبد الحميد، عبد المجيد، عبد العزيز *abdû'l Hameed*, *abdû't Méjeed*, *abdû'l Azeez* the servant of the All Praiseworthy; عبد الستار *abdû's séttar* the servant of the forgiving God; عبد المسيح *abdû't méseeh* the servant of Christ. 12. شمس الدين، شرف الدين، نور الدين *nour'eddeen*, *shéréf'eddeen*, *shéms'eddeen*, *bûrhan'eddeen*, *izz'eddeen* the light, glory, sun, proof, glory of the religion; نصر الدين، ناصر الدين *nasr'eddeen* the help of the religion; جمال الدين *jémal'eddeen* the beauty of the religion، مظفر الدين *mouzafe-é'ddeen* the victor of the religion. (All are used as proper names.) 12a. باب المندب *babél mandib* the Gate of Tears, Babel Mandeb; جبل الطارق *jebélél tariq* the mountain of Tariq (*Tariq-Ibni-Zéyyad*, a general of the Caliph El Véleed, A. D. 711), Gibraltar.

II. 13. عظيم الشأن *azeemû'sh shan*² glorious; جليل الشأن *jéleelû'sh shan* magnificent. 14. سالف الذكر *salifû'z zikr*, سالف اليبان *salifû'l*

¹ In page 368 correct the 'Good' of the text into 'God'.

² a. شان glory, majesty.

béyan above-mentioned. 15. نادر الاستعمال *rare in usage, obsolescent*. 16. سریع الحركة *sere'e'û'l haréké* quick in motion. 17. مرعى *méree'î khatîr* honourable. 18. كرهیه الصوت *kérikû'ssavt* ill-toned, unmelodious. 19. مقبول الشهادة *maqbolû'sh shéhadé'* whose testimony is acceptable, honourable. 20. ارحم الراحمين *érhémû'r raheemeen* the most compassionate of the compassionate.

§ 670. ابن خالدون *Ibni Khalidoun, Ibni Rúshd, Ibné'r Rúshd* Ibn Khalidoun (the great Arabic historian), ابن داود *Ibni Davoud* the son of David. يعقوب بن اسحق *Yaqoub ben Ishaq* Jacob the son of Isaac. عالية بنت نعيمه *Aleeyé binti Nayima* Aliyé the daughter of Nayima. قره بت ولد آرتن *Carabét the son of Artin*. ابو الزيا *ebou'z Ziya, ebou Diya* the father of Ziya.

Note. Compare the Biblical names with this rule. يَشُوع (Joshua the son of Nun), إِشْعِيَاءُ بن آموص (Isaiah the son of Amoz), يُونُسُ بن آمِتَّى (Jonah the son of Amittai), ابْنُ يَسَّى (the son of Jesse), سِيمُونُ ابْنُ يُونُسَ (Simon son of Jonah), أَبِي جَائِلَ (Abigail), ابْنِ مَلَكْ (Abimelech), بَثْ شَبَعَ (Bath-sheba), عوبديا (= عبدالله) (Obadiah): (إبي corresponds to ابو to بنت etc.).

عربي حرف جرّلى Arabic Prepositions

تعليم ۱۴۲ Exercise 142. p. 373 ص ۳۷۳

1. There are three Persons in the Godhead: the Father, the Son and the Holy Spirit. 2. The Self-existent God is the Lord of lords, the King of Kings and the Creator of heaven and earth. 3. Our Lord Jesus Christ is both the Son of God and the Son of man. 4. The Holy Spirit purifies human hearts. 5. The Patriarch Jacob is among the very great ancestors of our Lord Jesus Christ. 6. It is necessary always to say Bismillah before beginning work, eating, reading and drinking. 7. She could not get well after all, is it so? — Yes, sir, she died of pneumonia. 8. Please God (Deo volente), to morrow I will start for Cæsarea. 9. Continue your work energetically as you did before. 10. The note was prepared before lunch and after lunch it was written and signed. 11. I usually take a walk after dinner.

ترجمه ۱۴۳ Translation 143. ص ۳۷۳ p. 373.

بر کون خواجه نصرالدین (طاب ثراه^۱) حضرتلری 'حاشا من الحضور^۲ چتزار زادیدی غائب ایده رک بر کیمسه یه اونک حقنده سؤال ایله دیکنده مرقوم «اوت خواجه افندی! سنک مرکبکی کورددم» قونیه محکمه سنده قاضیق اییدیوردی» دیر . خواجه افندی '«پک اعلا! اونک قاضی اوله جغنی بن ذاتاً بیلیورددم . بزم اوغلان خیلزه درس ویریر ایکن بو اشک قولاقارینی دیکه رک دقتله دیکلر دورور ایدی» دیدی . وَ فی الحال قونیه یه متوجهاً یوله روان اوله رق بر قاچ هفته دن محل مذکوره مواصلت ایدوب طوغریدن طوغری یه محکمه یه مراجعت ایدر . قاضی افندی بی اوزاقدن کورور وَ مرکبک طوره سندن بر طوتام اوت آلوب گاه! گاه! گاه! گاه! دیو چاغیره رق اوکا کوسته ریر . قاضی افندی خواجه نک یایدیغنی کوره رک تبسم ایله دی^۳ . خواجه ایسه «نه اعلا! ینی کورور کورمز طانیدی» بر قاچ دقیقه دن سوینه سوینه کلوب تازه اوتی بیه جک . او کلنه قدر بن ده شوراجتده اوئی بکله یه یم» دیه رک حالا اوراده مرکبک ورو دینه مُنتظر در .

تعلیم قرائت Reading Exercise. (۳۷)

An Anecdote لعطفه Lateefé.

Once at a social party when there was a discussion about the absurdities of mothers-in-law, a young man said:

— "After my marriage if my mother-in-law should bother me, I will strangle her immediately without hesitation."

Poor Teacher (Nasréddin) has heard this, and, leaning towards the ear of one of his friends he says (confided his own woes to him in this manner):

¹ *tabé sérâh* may his grave be pleasant to himself or fragrant to others. ² *hasha miné'l houzour* pardon my expression. ³ *te-bessum ét* to smile (V. of بسم).

— “Ah, I praise (appreciate) this young man. If I had a daughter and if I could make this brave man my son-in-law, I would at once get rid of this nasty woman, and then every thing would be all right (*véssélam*).”

درس ۵۴ Lesson 54. Arabic and Persian Pronouns.

ضمائر عربيه و فارسيه

a. ضمير *zameer*, Irr. pl. ضماير *zémayeer* Pronouns.

ضمير اشارت *zameeri isharét* Demonstrative Pronoun.

ضمير موصول *zameeri mévsoul* Relative Pronoun.

Note. 1. مولانا *mévlana* His Eminence, His Worship, His Grace, His Holiness. It is a title of respect applied to great personages of religious hierarchy. The original Arabic meaning as ‘my lord, our lord’ is not used in Ottoman-Turkish. مولانا ‘مولی’ pronounced by Arabs as *movla*, *mauvla*, *mauvlana*, by common people as ملا ‘مولا’ *mol’la*, *moul’la*, *mon’la* ‘a Canon judge of high degree; a student of Canon Law’: as: ملا جلال ‘الدين رومی’ or مولانا *Mévlana* or *Molla Jélaléddeeni Roumi*. ملا احمد *Molla Ahméd*, *Ahméd Molla* student *Ahméd*. The Nisbé of مولی is مولوی *mévlévee* pertaining to the order of dervishes founded by *Mévlana Jélaléddeeni Roumi*, in Iconium; especially a dervish of the order of ‘Whirling Dervishes’.

2. (§ 679). In reference to a person first mentioned by name, or by a common substantive, the words *mézbour*, *mézkûr*, *mérqoum*, *moumayiléyh* etc. may be used as substantives, or, — we might say —, as a kind of Personal or Demonstrative Pronoun, in all cases of declension. But in reference to a thing, they must be used as adjectives, repeated each time; as:

پاشای مشارالیه کتخداسی طورسون افندی خانۀ مذکوری نائلہ خانہ بشیوز لیرا بدل ایله بیع و فروخت ایلمتس ایسه ده مرقومہ نث مبلغ مذکوری تأدیہیہ اقتدارای اوله دیغندن مومی الیه خانۀ مذکوری مرقومہ دن بالاسترداد مذکور فیات ایله مذبورہ نث برادری مہمیش آغایہ فروخت ایله دی.

Pashayi mûshariléhîñ kékkhâdasi, Doursoun Effëndi khanéyi mézkûrâ Nayilê Hanîma bësh yûz lira bédél ilê báy ou froukht éylémish isé dé, mérqouménin méblaghî mézkûrâ téediyéyê iqtidari olmadighîndan, moumayiléyh khanéyi mézkûrâ

mérqoumédén bilistirdad mézkur fiyat ilé mézbourénin biraderi Mémish aghaya firoukht éylédi.

Doursoun Efféndi, the steward of the said Pasha has sold that house to Mrs. Nayilé for the sum (recompense) of £ 500, but as she was not able to pay that amount he reclaimed the said house from her and sold it at the same price to her brother, Mémish Agha.

١٤٤ تعليم Exercise 144. ص ٣٧٨ p. 378.

1. By the grace of God, Most High, yesterday I reached the village Yénijé at half past one o'clock and obtained the honour of an interview with the said gentleman. I was really very grateful for the sympathy which he showed me¹. 2. Did the said gentleman mention anything about the tales circulated² in your favour or against you? — No, sir, he did not mention anything, however³ it is evident from the kindness which he showed me, that he never attached any importance to the words spoken against me. 3. About⁴ what was the case decided in yesterday's law-suit? Did you understand anything? — Yes, sir, [I heard that] it was a civil suit (*hougouq davası*); the claimant demanded from the defendant ten thousand piastres. 4. Can you pay the balance⁵ of your debt to-day, sir? — Excuse me, sir⁶, I beseech you to grant⁷ me some weeks more. It is beyond my power to pay it just now, I am hard pressed (in great distress). 5. I myself also am in great pecuniary distress, but I can extend your time a few days more, I have other sums due besides what you owe⁸.

١٤٥ ترجمه Translation 145. ص ٣٧٩ p. 379.

١ حضرت عیسی مرقومه یه خطاباً 'مریم' دیدی . مرقومه ایسه مومی الیه تَوَجُّهْ ایدهرک 'رَبَّنَا' دیو جواب ویردی . ٢ مرقومک لهنده یاخود علیهنده بر دییه جکیگیز وارمیدر؟ (مرقومک له وُعلیهنده بر اعراضیگیز^٩ وار میدر؟) ٣ مرقومک علیهنده ایدهرک بر اعتراض یوغیسه ده لهنده سویله یه جک چوق شیرم وار در . ٤ مدعی و مدعی

1. *ibraz ét.* to show toward. 2. *vagî dan, vougou boulan* happened, occurred (stories which were being circulated some in your favour and some against you). 3. *ma haza* on the contrary (§ 676⁸). 4. *haqqında*. 5. *mabaqî* remainder (§ 676⁹). 6. *aman efféndim* Mercy, pity, sir! 7. *mûsa'adé ét.* 8. *add* سزده to the text (سزده اولان آلاجهندن ماعدل). 9. *itiraz* objection (VIII of عرض).

۱ علیه حضور حاکمه ایدیلر . (مدعی و مظنون^۱ حضور حاکمه ایدیلر) .
 ۵ افندی مومی الیه دخی نامزاج ایدیلر (افندی مومی الیهک دخی مزاجنه
 انحراف طاری اوایش ایدی) . ۶ آچیق مخابره ورقه لری اوزرنده نه محرر در؟
 ۷ بو بندک ما بعدی وار میدر؟ ۸ محدوم عالیگزردن ماعدا مکتبده
 کیمسه یوغیدی (هیچ بر کیمسه یوغیدی) . ۹ مذکور عبارات عربیه یی
 اوقویه مام . عبارات مذکوره یی اوقومتی اقتداریک مافوقنده در (قدرت مند
 اوستون در) . ۱۰ حبیب افندینک مسکنی زده در؟ — مذکور مائی
 بویالی خانه در .

۱. مدعی علیه *muddayi, müş-téki claimant, accuser*. مشکى.
 مدافع *mudda'a aléyh defendant*. مظنون *maznoun suspected, accused*.
 متهم *müttéhim guilty, culpable*. جانی *janee, mahkûm culprit*;
 ادعاء *idda'a*, (muddayi in the fayil, mudda'a is the méfoul of دعوى § 628),
 which is the Iftiqal of

Reading Exercise. (۳۵) تعلیم قرائت

Notes and Words. The marine terms in Turkish are largely borrowed from European languages. Those belonging to sailing vessels are borrowed from Italian, through the Venetians and Genoese, who were the first marine powers with whom the Turks came in contact; and those referring to steamships are borrowed from English (pp. 448—449). A great many diplomatic and commercial terms also are borrowed either from Italian or French.

Italian words in this Exercise:

اسکله *iskêlé, isgêlé* the larboard side of a ship, portside,
 اسکله باشی *the gangway*. ایستیم *isteeem vulg. islim steam* (English).
 بورده *borda^۱* a ship's side, the broadside. پرووه ستونی *prova*
sitounou fore-mast head (It. prua). سیلیون *siliyon* mast-head light.
 فنار *fénér* lantern, light (Greek φανάρι). فورطونه *fourtuna* storm,
 tempest (It. fortuna). قونتره *qontra* a tack of a main or
 foresail. لنگر *lengér* anchor (Lat. anchora, Gr. ἄγκυρα, It. ancora)^۲.

^۱ Correct the word in the 7th paragraph. ^۲ p. لنگر انداز *lengér éndaz* anchoring, anchored (§ 535). اقامت *iqamét* to stay, to

واپور *vapor* a steamer. واپور کمیسى *vapor gemisi* steamship.
 t. یلکن *yélkén* sail. یلکن کمیسى *yélkén gemisi* a sailing vessel
 (also سفائن : یلکن سفائی، واپور سفائی is the pl. of سفینه).

Other words:

a. حین *heen* a point of time, a moment. t. دہ گیز، دگیز، دگیز *déniz* sea. f. دومن *dúmén* rudder (Lat. *temonem*). سنجاق، سانجاو *sanjaq* the starboard side of a ship; flag, banner. سیس *sis* fog.
 سیس بونوزی *sis bouynouzou* fog-horn. a. فضلہ *fazla* more; addition.
 a. لا اقل *la aqall* at least: أَقَلَّ N. of Sup. of قلیل (page 410), لا *la* not.
 a. مصادمہ *músadémé* collision (III. of صدمہ). a. ملحوظ *mélhouz* expected, anticipated (ملاحظہ of لحظہ). یَدَک، یَدَک *yédék* towing leading by a rein. یَدَک چَکَمَک *yédék chékmék* to tow.

درس ۵۵ Lesson 55.

The Arabic and Persian Adverbs.

تعلیم ۱۴۶ Exercise 146. p. 384 ص ۳۸۴.

1. Will your examinations be oral or written, this year? — Though it was announced at first by the teacher that they would be written, yet afterwards the faculty has decided to have oral (examinations). 2. The enemy attacked both by land and sea. 3. Our Lord Jesus Christ said: What I tell you in the darkness, speak ye in the light¹. 4. My uncle Moustafa has sent me five pounds as a gift, he had already sent me ten pounds, altogether he has sent me £15. 5. The house (mansion) in which we are dwelling is not ours, we are living there temporarily. 6. I heard that your landlord died suddenly²,

1. خفياً *khéfyén* secretly, in the darkness. علناً *alénén* openly, in the light. وعظ *v'az étmék* to speak, to preach. 2. فجأة *fúj'é, fúj'ét* suddenness; the Adverb فجأةً *fúj'étén*. When ت has a *ténveen* it should be written as تة، ة.

remain لنگر انداز اقامت بولونماق *lengér éndazî iqamét boulounmaq* to anchor.

I wonder if it is so? — Yes, sir, it is true but he was such a strong man physically that I cannot believe that he is dead yet. 7. It is so, but those who are addicted to intoxicating liquors, usually die thus. As for me, I knew he was always using liquors. 8. Though there did come a letter for you, yet it was lost afterwards. I beg your pardon. 9. The letter is (has not been) not lost, you are simply deceiving me: if you do not return it to me willingly, I will take it by force.

Translation 147. p. 385. ص ۳۸۵ ترجمه ۱۴۷

۱. بن صوسایان کیمسه یه حیات صوینک پوگارندن مجاناً ویره جکم
(تشنه^۱ اولانه آب حیات^۲ چشمه سندن^۳ جبا^۴ ویره جکم). ۲. مرقوم
حالا عودت ایتمه مشدر. ۳. مکتب بناسی مجدداً بنا و انشا اولنم شد^۵.
۴. تقریباً بشیوز کشی موجود ایدی. ۵. آچه یی جبراً استرداد ایلهدی^۶.
۶. یکدیکریله برادرانه معامله ایدیورلر ایدی. ۷. کندی افندیسینه
صادقانه اجرای خدمت ایلهدی. (افندیسینه جانسپارانه خدمت
ایدیوردی). ۸. مسئله یی ذات عالیکیزه عرض ایدهم. ۹. بنده کزه
محرمانه امانت اولونمشدر^۷ (ماده مذکوره بنده کزه محرمانه افاده
اولوندیغندن ذات عالیکزه عرض ایتمه مکده معذورم^۸). ۹. ماده یی
مکرراً بنده کزه بیان ایلهدی. ۱۰. احتمال^۹ درکه هیچ کلمه جکدر
(غالباً هیچ کلمه جکدر). ۱۱. عجب! بنده کزک ده افکاری همان
همان او مرکزده در. (فی الحقیقه بنده کز دخی عینی افکاردهیم).

1. p. *téshné* thirsty. 2. p. *ab* water. 3. p. *chéshmé*, t. *pouñar*, fountain. 4. t. *jaba* freely. 5. *bina ou insha* to build (§ 696). 6. a. *istirdad ét.* "to take back. 7. a. *mésélé* matter, question (N. w. *mim* of *soual*). *arz ét.* "to reveal, apply. a. *émanèt ét.* "to confide. 8. a. *mazour* excused (of عذر). 9. a. *ihtimal* probable.

تعليم قرائت Reading Exercise. (٣٦)

The Political Conduct of a Distinguished Scientist¹.

Newton, the distinguished scientist², though he had been for twenty years a member of the English Parliament, yet had never delivered a speech nor had he proposed or opposed (made any proposition or opposition).

At last contrary to his custom, (extraordinarily) one day he rose and in a very serious manner began to deliver a speech. When the members of Parliament saw this they were very much astonished.

The house, perceiving the action³ of a person who had kept silent during (the discussion of) many vital questions and had not uttered a word until then, judged that of course it must be on account of a very important matter. The house was very eager (ready with great attention) to hear the subject which he was about to discuss.

What do you think that the learned man of the age said? 'Gentlemen, see at my right side the window-pane is broken and is causing a draught, and this is injurious to my health. Therefore I move that a new glass be put in place of this broken pane'. Having said this he immediately sat down.

Ebouz Ziya.

1. *mêsh'hour* famous, distinguished. 2. the famous Newton, one of the greatest natural scientists. 3. *harékét*.

درس ٥٦ Lesson 56.

اسماء اعداد عربيه Arabic Numerals.

تعليم ١٤٨ Exercise 148. ص ٣٨٩ p. 389.

1. Units, tens¹, hundreds and thousands. 2. *Ahadeeyét, sâlsan, sâdsan* Oneness (of God), two thirds, two sixths. 3. Fourth book, the four seasons. 4. *Faslî tasi ashér* Nineteenth chapter. 5. *Jézaýiri sêbé* The Seven Islands². *Améliyatî érba'a* The four operations (of arithmetic). 6. *Uch roub, altî tâs, yédi ûshr* Three fourths, six ninths, seven tenths. 7. *Maddéyi rabiya, sénéyi samîn vé îshreen* The fourth article, 27th year. 8. *Défaiji*

1. In the list of the cardinal numbers correct عشر, عشر as عشره, عشره ashér, ashéré ten. 2. In the Mediterranean: Corfu, Cefalonia, Zanta, Santa Mavra, Theaki, Paxa and Cerigo.

oula, shouhourou sitté, úshrú mahsoul First time, six months = semester, the tithes of produce. 9. *Rousoumou sitté, shou-hourou sélésé* The six dues (taxes), three months (quarter of a year, college terms). 10. *Havassi khamse* The five senses. 11. *Khamseen, érbayeen, késri asharee* Fifty, forty (days), decimal fraction. 12. *Eedûl khamseen, évamiri ashéré, ahadî nas* Pentecost (the feast of the fifty), the ten commandments, individuals (*ahad* individual, *nas* pl. of *insan* peoples, men).

تعلیم ۱۴۹ Exercise 149. ص ۳۹۰ p. 390.

1. The duties (revenue) on intoxicating liquors, tobacco, salt, stamps, silk, fisheries (hunting of fish) are called the six taxes. These except tobacco are left and referred (*ihalé*) to the Administration of Ottoman Public Debts. 2. Last year the first 40 days of winter (*Erbayeen*) were mild, but this year the second part of the winter (*Khamseen*) was not so mild. 3. The civil grades of Ottoman (nobility) are these, reckoning from below upwards: the 5th grade, the 4th grade, the 3rd grade, 2nd grade 2nd class, 2nd grade first class, 1st grade 2nd class, 1st grade 1st class, the highest grade and the rank of Vezier. 4. The four operations (of Arithmetic) are these: addition, subtraction, multiplication, division. 5. The four seasons are these: summer, autumn, winter and spring. 6. The Arabic Infinitives fundamentally are two: primitive and derivative. 7. The Primitive Infinitives also are of two kinds: the triliteral primitive infinitive and the other the triliteral derivative infinitive. 8. The Derivative Infinitives too are of two kinds: the triliteral derivative infinitives, and the quadriliteral derivative infinitive. 9. They offered praises to the throne of the One God on the day of Pentecost.

مکالمه Conversation.

Notes and Words. a. ابدال *ibzal* to bestow, to grant, to expend freely (IV. of بَدَلَ) granting, expending freely. a. ابلاغ *iblagh* to deliver, to communicate (IV. of بَلَّغَ). اوراقِ حوادث *évraqî havadis* Pers. Izafét § 513, newspapers: اوراقِ ورق pl. of varaq paper, حوادث pl. of حَدِثَة *hadisê* event. بغایت *béghayét* very, extremely: بَ bé Pers. preposition § 557^b 'to', a. غایت *ghayét* extreme, extremity. تعظیبات (عُرْفَان) *ta'reef* description (II. of عُرْفَان). تہنیات *téhnayat* pl. of تَعْظِیْم reverencing, respecting.

of توجیهات *téhníyét* congratulating, felicitation, (II. of هـ. § 616).
 ثناوریلری *tévjeehat* pl. of توجیه *tévjeeh* appointment (II. of وَجْه).
 sénavériléri he who prays for you *i. e.* I (§ 499). جلّ *jélee* evident,
 obvious, Adj. Qual. of ذلّل *déleel* proof, token, Adj. Qual. of
 دلالت *sébqat ét.* "to precede, to antecede. a. سریر *séreer*
 throne. شوکتصیر *shévkétmaseer*, *shévkétsimat* the abode
 of Imperial Majesty, marked with Imp. Majesty *i. e.* Majestic:
 صیر *mim* of صیرورت (n. w. *mim*) abode, home, سِمات *marks*, traces
 pl. of سِمه § 537). صفت جلیله *sîfatî jéleelé* excellent qualities:
 صفت pl. of صفت *to present* (synonymous words § 696).
 عواطف *avatif* pl. of عاطفت *atîfét* kindness, favour. a. عهده *êhdé*
 person, عهده کزہ *êhdénizé* to you, on you. a. فائق *fayiq* superior
 (فوق *fayil* of فوق *févgé*). فوق الحدّ *févgé'lhadd* beyond the limit:
 فوق *above, over: Arab. prep. (§ 671^b).* a. p. قیمدار *qîyméddar* valuable:
 دار *holding* (§ 535). کمال محظوظیت *kémali mahzou-*
 zeeyét perfect, great pleasure (§ 695¹¹). a. متأثر او- *mâté-éssir ol.*
 to be touched, affected (fayil of متأثر *metbou* a liege-lord,
 the sovereign of one's allegiance. متبوع مفخم *metbouyi moufakh'-*
kham august sovereign: متصف مفخم *méfoul* of متصف *mouttasîf*
 endowed with (excellent) qualities (fayil of اتصاف *ittisaf*, VIII. of
 وصف). a. متمایز privileged, superior, the 5th civil grade of Ottoman
 nobility, pages 458—459 (fayil of تمایز *témayûz* § 624). a. مسموع
mésmou' heard, audible. *mésmou olmaq* to be heard (méfoul of
 مسموع *mûtalâ'a* perusing. متناهی *na mûténaht* endless,
 boundless; ناقابل *naqabil* incapable, impossible: نا *na-* negative
 Persian prefix to adjectives (§ 530), متناهی fayil of 'end', VI.
 of نهایت (§ 625). نشان ذیشان *zishan* 'accepting' قبول fayil of
 nishanî zishan (§ 698). وجیه *véjih'* pleasing, prepossessing (Adj.
 of Qual. of وَجَاهَه *beauty* § 606).

تعلیم قرائت Reading Exercise. (۳۷)

Home (Fatherland) *Vatan*.

Through what power does the mind reason that 'a square is different from a triangle', through the same power too the consciousness believes that 'the outside world is different from the fatherland'.

With those feelings with which sucklings love their cradle, the little ones the place where they live, young people the place where they gain their subsistence, old men their leisure nook, children their parents, father his family; with these same feelings man loves his country. These feelings do not imply an unreasonable natural affection, man loves his country because life which is the most precious gift of Providence begins by breathing the air of home.

Man loves his country because sight, the most glorious gift of nature, falls first upon his native land (at the first glance is fastened to the soil of his homeland).

Man loves his country because the substance of his body is a fragment of his fatherland. Man loves his country because the more he looks about himself the more he finds in every corner of it the sad recollections of his past days as it were embodied.

Man loves his country, because his freedom, his comfort, his rights depend upon it, (are existent only by fatherland). Man loves his country because it is the place of his ancestor's tombs, who are the cause of his existence, and is also the place where his children, the result of his life, make their appearance.

Man loves his country, because there, among the children of his fatherland, from community of language, unity of interests and abundance of friendship, a near relationship of heart and a fraternity of opinions result. Thus, just as his house is related to the city in which he lives, so is his country related to the outside world.

Man loves his country, because he is the holder of one portion of the sovereignty existing in his country with true right of possession.

Man loves his country because it does not mean some imaginary lines drawn by the sword of a conqueror or by the pen of a statesman. It is a sacred conception produced by the union of noble feelings, namely: nationality (patriotism), freedom, interest, fraternity, possession, sovereignty, reverence for ancestors, love of one's family and remembrance of one's youth.

درس ٥٧ Lesson 57.

Arabic Compound Words.

تعليم قرائت Reading Exercise. (٣٨)

The Overthrow and Abasement of Tyrants.

An Abyssinian (negro) slave becomes by fortune the ruler of the world: a certain Kava shatters the kingdom of Zohak.

Do not trust in prosperity or be discouraged by adversity of the world (*déhr*): the wheel of Fortune (*dévrán*) does not always turn in the same direction.

The oppressor is subjugated at last by oppression: the house of him who destroys homes shall surely be destroyed.

Since punishment which is like the crime is often seen: the file is ultimately ruined by the iron.

Hajjaj and Jengiz Khan are remembered with curses, but Noushirvan and Solomon are revered.

Is it possible to change by words the Truth? Is it possible to distinguish between blasphemy and faith (with words).

An idol-temple (*deer*) and a mosque are made of the same clay: a Moslem and a fire-worshipper are the same in God's sight.

There is a remedy for every affliction, every sufferer does not die: there is an end to all adversity (*mihné* affliction) and a limit to all sorrow.

Endure wrong if you expect a glorious reward: think what injustice his brothers did to Joseph.

God will make the oppressors to say one day (as the brethren of Joseph said to their brother): Truly, God has appointed thee ruler over us.

Ziya Pasha.

درس ٥٨ Lesson 58.

I. کلمات مترادفه *Kélimatî mûtéradifé* Synonymous words.

II. کلمات مسجعه *Kélimatî mûséj'ja'a* Symphonious Terminations.

III. کلمات متضاده *Kélimatî mûtézaddé* Antonyms.

مترادف fayil of ترادف *téradûf* being synonymous. مسجع
méfoul of تسجیع *tésjee* a composing in rhymed prose (سَجْع). متضاد
fayil of تضادّ *mutázaddé* mutual opposition (VI. of ضد).

تعلیم ۱۵۰ Exercise 150. ص ۴۰۳ p. 403.

I. 1. Man is regarded as an animal, but he has spirit, hands, mind and thought. He is the glorious ruler of all creatures and has an immortal soul. 2. This fountain was erected by the pious and benevolent Jerusalem pilgrim the late deceased Paul (Boghos) Kétéjjan, whose sins have been forgiven (*maghfour*). 3. Though the Pope claims that he is infallible¹, yet none of the wise and experienced (owner of perfection) men believe it. 4. The names of animate beings are made plural in Persian by (adding) *-an* and inanimate beings by *-ha*. 5. Sell your precious property, do not reveal your distress to the cruel (coward). As long as his skull is sound, a manly man will always have a cap.

II. 6. At the same time in the main city too there broke out a dreadful fire. As it was impossible to extinguish it, many of the inhabitants of the city perished (passed into the world of annihilation) with their families. Many others who were in the height² of prosperity and happiness in the space of a few hours descended to the lowest degree of poverty and destitution³. Others who were injured were confined to bed⁴. 7. The heir-apparent to the English throne, the Prince of Wales, has started for a journey to India. 8. What opinion of you has your teacher És-séyyid Hajj Kérîm Efféndi? Is it a good or a bad opinion? 9. Sir, the said teacher always has a kindly regard for me. 10. I am ready and waiting for your order.

ترجمه ۱۵۱ Translation 151. ص ۴۰۴ p. 404.

۱. ۱ مخاطب مومی‌الیه (یاخود ناطق مشارالیه) ^۱ حضار ذوی الوقار
حضراتی^۲ دیو خطاب ایده‌رک نطقنه ابتدار ایله‌دی. ۲ صاحب امضانات
اقامتگاهی نه‌ده در؟ ۳ انگلیزجه‌ده Who کلمه‌سی ذوی العقول اولان
اسماره و Which ذوی العقول اولمایان اسماره بدل مستعملدر. ۴ عوجه‌م
اصحاب ثروتدن اولوب (عمیم اهل ثروت اولوب) اموالنک مقداری
لایحضا در. ۵ قوجامان اوغلی اهلیتلی بر صنعتکار اوله‌رق صنعتده

¹ Correct the text to لایخطی *layoukhti*, also that of p. 396, 2nd line. ² p. *érj apex*, summit. ³ *zarourét*. ⁴ Correct the text as: اسیر فراش (صاحب فراش) *éseer firash*.

اهلیت کامله سی وار در (صنعتنک اربابیدر) . فقط بیچاچی اوغلی
 اهلیتسز بر کیمسه اولدیغندن اهل بیتى داءاً فقر و ضرورتنده در . ۶ ارباب
 حکمت و هنر انسانیت (بشريت) خدَمات عظیمه ابراز و اظهار ایتمشدرلر .
 II. ۷ قوجده حسن خط معلمی عزتلو حاجی ناهد افندی حضرتلری
 در . ۸ عدم اطاعتده بولونان طلبکانه (شاگردانه) معلم افندی دخی عدم
 رعایت و حرمتده بولونور . ۹ محل مذکورده بر ازدحام غیر^۱ موجود ایدی .
 شهرک مسلم و غیر مسلم اهالیسی اهل بیتلریله برابر (مع عائله) جمله حاضر
 ایدیلر . ۱۰ بنده گزک اقراض و استقراض کبی اعتیادی یوقدر .
 ۱۱ خانه مذکورک ایبار و استیجار مسئلهسی ختام بولدی . ۱۲ تعلیم
 و تربیه مسئلهسی بر ملت ایچون حیات و نَمات مسئلهسی دیکدر .
 ۱۳ دینکیزک ایفا و استیفاسی بابنده شمдіلک عدم امکان وار در (امکان
 یوقدر . دینکیزک ایفا و استیفاسی حال حاضرده امکانک خارجنده در) .
 ۱۴ عالی مظفر افندی بو صبی یه وصی^۲ (باخود ولی^۲) نصب و تعیین
 اولوندی .

Reading Exercise. (۳۹) تعلیم قرائت

Térkibi Bénd. ترکیب بند

(Extracts from the 8th, 9th and 12th cantos.)

The True One is the helper of those who trust in Him,
 some day the unhappy heart will be happy.

Do not trust much to the colour of the sky (*félék*), Fortune
 is the old Fortune (*félék*), because the unsteady character of
 Fortune (*félék*) is fickle.

Take refuge in God from the anger of the quiet man,
 because the kick of a mild-natured horse is very violent.

^۱ Or *jémmi ghafeer*: جمع غفیر *ghafeer* adj. qual. of غفر ^۲ وصی^۲
vasee patron, adj. qual. of وصایت *vélee* adj. qual. of ولایت (§ 606).

That graceful smile (of rulers) has burnt up many lives: the lion too when intending to kill a man smiles.

Does a uniform give nobility to man of mean nature: even if you saddle a donkey with a gold laced pad, it is still a donkey.

An ill-natured man is tested by his conduct at a drinking party: drinking is a touchstone for distinguishing the disposition of a man.

It is necessary to punish those who are not corrected by advice: those who do not behave themselves well deserve to be cudgelled.

Money takes the place of faith and religion in the opinion of wealthy people: words of honesty and honour are left to the poor.

Wherever you cannot find ears ready to hear (to appreciate) your song, do not waste your breathe, change the tune.

Do not be defeated by your lusts like a woman, be a manly man: let not your senses govern (submit) you, you must govern your senses.

Those who are firm and steady flourish as a tree, whatever work you think you can do (you are capable of doing) persevere in it.

Know your limitations; either do not begin a work at all, or, if you begin it, finish it.

Ziya Pasha.

مکالمه Conversation.

Words and Notes. 1. *mûsayîd fayil* of مساعدہ *mûsa'adé*. 2. *imtidâd ét.* "to become prolonged (VIII. of مَدَّتْ 'مدّ' space of time). 3. *tasmim* determination, resolving (II. of صَمَّ): pl. *tasmimat*. 4. *mûkhtêlif* diverse, various (fayil of اِخْتَلَفَ, VIII. of خَلَفَ). *tésadûf ét.* "to meet with another by chance (VI. of صدَفَ). 5. *isabét édêrsinîz* you do well: *isabét* well, right. *isabét!* capital! well done! (IV. of صَوَّاب). 6. a. t. *saqatliq* injury, damage. *vouqou* happening. 7. *tésviyé* to put in order; to settle (the account) II. of سَوَّى § 616. 8. *tamir* repairing (II. of عَمَّرَ). *mûmkin* possible (fayil of مَكَان). 9. *Allaha ismarladîq* com. *Allaha simarladîq*. a. p. *minnétdar* grateful. 10. *adémi mûsa'adé*: unfavourableness (§ 695⁸). 11. *mou'améléyi mihman'nûvazanénîzdén* (§ 535) of your hospitality: *mou'amélé* action, act (III. of عَمَلَ). p. *mihman'nûvazané*: *mihman* guest, *nûvaz* who kindly treats one, -ané Persian

affix § 528). 12. *mústéfîd ol.* "to be benefited (fayil of استفاده, X. of فائده). 13. *múshérref ol.* "to be honoured (fayil of تشریف, II. of تَشْرَف). 14. احترامات pl. of احترام *ihitiram* regard (VIII. of حُرْمَت). 15. *késbi fakhir ou shéréf ét.* "to gain glory and honour, to be honoured.

درس ۵۹ Lesson 59.

Euphonic Changes of the Letters.

ادغام *idgham* imposition. مدغم *mudghém* imposed.
متحرك *mûteharrîk* vowelled. ساكن *sakin* quiescent.
حرفین *harféyn* two letters. متجانس *mâtéjanis* homogeneous.

متصل *mouttasîl* joint to another: Dual متصلین *mouttasîléyn*.
ماقبل *maqabl* that which precedes (§ 676⁹); ماقبلنده کی *maqablindéki*
the preceding (letter). مابعد *mabad* following; مابعدنده کی حرف *ma-badindaki harf* the following letter.

تعلیم ۱۵۲ Exercise 152. ص ۴۰۹ p. 409.

Assimilation ادغام *Idgham*.

Infinitive.	Root, Remainder.	Measure.	*Natural form.	Assimilated form.
۱ اِخْتِلَال	ختل	Fayil	مُخْتَلِلٌ	مُخْتَلِلٌ <i>mâkhtéll</i>
۲ اِسْتِمْدَاد	ستمد	»	مُسْتَمِدٌّ	مُسْتَمِدٌّ <i>mústémidd</i>
۳ اَكَل	اَكَلَ	فَاقِلٌ	اَاَكِلٌ	اَاَكِلٌ <i>a-kil</i>
۴ خُصُوص	خَصَصَ	فَاقِلٌ	خَاَصِصٌ	خَاَصِصٌ <i>khass</i>
۵ اِنْضِمَام	نضم	Fayil	مُنْضَمٌ	مُنْضَمٌ <i>mûnzamm</i>
۶ اَخَذَ	اَخَذَ	فَاقِلٌ	اَاَخِذٌ	اَاَخِذٌ <i>a-khiz</i>

* The form in this column do not actually occur, but are given to show how the rule works.

Infinitive.	Root, Remainder,	Measure.	Natural form.	Assimilated form.
6a اسْوَدَّادَ	سودد	Fayil	مُسَوِّدٌ	مُسَوِّدَ <i>músvédd</i>
7 أَضْرَارٌ	ضرر	»	مُضِرٌّ	مُضِرَّ <i>mouzirr</i>
8 تَمَامٌ	تَمَمَ	فَاعِلٌ	تَامٌ	تَامَ <i>tamm</i>
9 اِحْمَرَّارٌ	حمر	Fayil	مُحْمِرٌ	مُحْمَرَّ <i>múhmérr</i>
10 عُمُومٌ	عَمِمَ	فَاعِلٌ	عَامٌ	عَامَ <i>eam</i>
10a اِسْتَقْلَلَّ	ستقل	Fayil	مُسْتَقِلٌّ	مُسْتَقِلَّ <i>mústaqill</i>
10b اِحْبَابٌ	حب	»	مُحِبٌّ	مُحِبَّ <i>mouhibb</i>
11 قَرَارٌ	قَرَرَ	مَفْعَلٌ	مَقَرَّرٌ	مَقَرَّرَ <i>maqarr</i>
11a حُلُولٌ	حَلَلٌ	مَفْعَلٌ	مَحْلَلٌ	مَحْلَلَّ <i>mahéll</i>
12 حُلُولٌ	حَلَلَ	مَفْعَلَةٌ	مَحْلَلَةٌ	مَحْلَلَةً <i>mahallé</i>
12a مُرُورٌ	مَرَرَ	مَفْعَلٌ	مَمَرَّرٌ	مَمَرَّرَ <i>mémérr</i>
13 حَكٌّ	حَكَّ	مَفْعَلٌ	مَحْكَكٌ	مَحْكَكَّ <i>méhékk</i>
14 خِفْتُ	خَفَفَ	أَفْعَلٌ	أَخْفَفَ	أَخْفَ <i>ékhéff</i>
14a تَامٌ	تَمَمَ	أَفْعَلٌ	أَتَمَمَ	أَتَمَّ <i>étémm</i>
14b صَحِیحٌ	صَحَحَ	أَفْعَلٌ	أَصَحَّحَ	أَصَحَّ <i>ésahh'</i>
15 قَلِيلٌ	قَلَّلَ	أَفْعَلٌ	أَقَلَّلَ	أَقَلَّ <i>aqall'</i>
16 عَزِيزٌ	عَزَزَ	أَفْعَلٌ	أَعَزَّزَ	أَعَزَّ <i>é-azz'</i>
17 لَذِيذٌ	لَذَذَ	أَفْعَلٌ	أَلَذَّذَ	أَلَذَّ <i>élézz'</i>
17a جَلَالٌ	جَلَّلَ	أَفْعَلٌ	أَجَلَّلَ	أَجَلَّ <i>éjéll</i>
18 وَدَادٌ	وَدَدَ	مَفْعَلَتٌ	مَوَدَّدَتٌ	مَوَدَّدَتَ <i>mévéd'dét</i>
18a حُبٌّ	حَبَّبَ	مَفْعَلَتٌ	مَحَبَّبَتٌ	مَحَبَّبَتَ <i>méhab'bét</i>

Infinitive.	Root, Remainder.	Measure.	Natural form.	Assimilated form.
ضَرَرٌ ¹⁹	√ضَرَر	مَفْقَلَت	مَضَرَرَت	مَضَرَّتْ mazar'rat
سُرُورٌ ²⁰	√سَرَر	مَفْقَلَت	مَسَرَرَت	مَسَرَّتْ mésér'rét
ذَلَّتْ ²¹	√ذَلَل	مَفْقَلَت	مَذَالَّت	مَذَلَّتْ mézél'lét

١٥٣ تَلِيم Exercise 153. ص ٤١٢ p. 412.

Modification of vav اعلال واو *Eelalî vav.*

Infinitive.	Root, Remainder.	Measure.	Natural form*.	Modified form.
دَوَامٌ ¹	√دَوَم	فَاقِل	دَاوِم	دَائِم **da'im dayim
قَوْلٌ ²	√قَوَل	فَاقِل	قَاوِل	قَائِل **qa'il, qayil
خُلُوٌ ³	√خَلَو	فَاقِل	خَالُو ***	خَالِي khalee
صُومٌ ⁴	√صَوَم	فَاقِل	صَاوِم	صَائِم **sa'im sayim
سَمُوٌ ⁵	√سَمَو	فَاقِل	سَاوِم	سَامِي samee
نَوْمٌ ⁶	√نَوَم	فَاقِل	نَاوِم ***	نَائِم **na'im, nayim
رِضَاءٌ ⁷	√رَضَى	فَاقِل	رَاضُو ***	رَاضِي razee
إِصْطِفَاءٌ ^{7a}	صطفو	Méfoul	مُصْطَفَو	مُصْطَفَا† moustafa

Words. 1. permanent. 2. consenting. 3. empty. 4. fasting (adjective). 5. sublime. 6. sleeper. 7. one who consents. 7a. pure.

* The forms in this column do not actually occur, but are given to show how the rule works.

** (') This sign is to show the transliteration of Hémzé ء.

*** Vav with a vowel ésré (وِ -iv) is changed into long ي -ee.

† Or مصطفي with short élif.

Infinitive.	Root, Remainder.	Measure.	Natural form.	Modified form.
خَوْفٌ ⁸	خَوَفَ	مَفْقَلَتْ	مَخَوْفَتْ*	مَخَافَتٌ <i>mékhaſét</i>
ذَوْقٌ ⁹	ذَوَّقَ	مَفْقَلٌ	مَذَوَّقٌ*	مَذَاقٌ <i>mézaq</i>
نَوْمٌ ^{9a}	نَوَّمَ	مَفْقَلٌ	مَنَوْمٌ*	مَنَامٌ <i>ménam</i>
كَوْنٌ ^{9b}	كَوَّنَ	مَفْقَلٌ	مَكُونٌ	مَكَانٌ <i>mékian</i>
جَوَازٌ ¹⁰	جَوَّرَ	مَفْقَلٌ	مَجَوَّرٌ	مَجَازٌ <i>méjaz</i>
مَوْتٌ ¹¹	مَوَّتَ	مَفْقَلٌ	مَمَوَّتٌ	مَمَاتٌ <i>mémāt</i>
وَرْدٌ ¹²	وَرَدَ	إِفْقَالٌ	إِوْرَادٌ	إِيرَادٌ <i>iyrad</i>
رُصُولٌ ¹³	رَصَلَ	إِفْقَالٌ	إِوْصَالٌ	إِيسَالٌ <i>iysal</i>
وُجُودٌ ¹⁴	وَجَدَ	إِفْقَالٌ	إِوْجَادٌ	إِیْجَادٌ <i>iyjad</i>
وُضُوحٌ ¹⁵	وَضَحَ	إِفْقَالٌ	اَوْضَاحٌ	اِیْزَاحٌ <i>iyzah</i>
وُقُوعٌ ^{15a}	وَقَعَ	إِفْقَالٌ	اَوْقَاعٌ	اِیْقَاعٌ <i>iyqaʿ</i>
وُجُوبٌ ^{15b}	وَجَبَ	إِفْقَالٌ	اَوْجَابٌ	اِیْجَابٌ <i>iyjab</i>
عَفْوٌ ¹⁶	عَفَوَ	إِسْتِفْقَالٌ	إِسْتِعْفَاؤٌ	إِسْتِيفَاءٌ <i>istifaʿ</i>
وَفَاءٌ ¹⁷	وَفَوَ	إِسْتِفْقَالٌ	إِسْتِوْفَاؤٌ	إِسْتِیْفَاءٌ <i>istiyyfaʿ</i>
وُضُوحٌ ¹⁸	وَضَحَ	إِسْتِفْقَالٌ	إِسْتِوْضَاحٌ	إِسْتِیْزَاحٌ <i>istiyyzah</i>

8. Fear. 9. Taste. 9a. Sleep. 9b. Place. 10. Metaphor. 11. Death. 12. To deliver, to cite. 13. To send. 14. Invention. 15. Explanation. 15a. To act; action. 15b. necessity. 16. Resignation. 17. To receive. 18. To ask an explanation.

* Vay with ūstūn (وَسْتُنْ - *ve-*) is changed into long élif -ā-.

Note. These meanings and those in the next three pages are the meanings of the words in column 5, not of those in column 1.

تعلیم ١٥٤ Exercise 154. ص ٤١٤ p. 414.

Modification of yé اعلال ياء *Eelali ya*.

Infinitive.	Root, Remainder.	Measure.	Natural form.	Modified form.
١ اِيْمَان	يِن	Fayil	مُيْمِن	مُؤْمِن <i>mūmin</i>
1a زِيَارَت	زَيْر	فَاقِل	زَايِر	* زَايِر <i>za'ir, zayir</i>
2 زِيَادَة	زَيْد	فَاقِل	زَايِد	* زَايِد <i>za'id, zayid</i>
3 نَيْلَان	نَيْل	فَاقِل	نَايِل	نَايِل <i>na'il, nayil</i>
4 سَيْرَان	سَيْر	فَاقِل	سَايِر	* سَايِر <i>sa'ir, sayir</i>
5 اِيْرَاث	يِرْث، وِرْث	Fayil	مُيْرِث	مُؤْرِث <i>mouris</i>
5a اِحْتِيَاج	حْتِيج	Fayil	مُحْتِيج	** مُحْتِاج <i>mūhtaj</i>
5b اِنْقِيَاد	نْقِيْد	Fayil	مُنْقِيْد	** مُنْقَاد <i>mūnqad</i>
5c اِزْدِيَاد	زْدِيْد	Fayil	مُزْدِيْد	** مُزْدَاد <i>mūzdad</i>
5d اِيْجَار	يَجْر، أَجْر	Fayil	مُيْجِر	مُؤْجِر <i>moujir</i>
6 كِسْوَت	كَسَو	اِفْعَال	اِكْتَسَاو	اِكْتِسَاء <i>iktisā'</i>
7 نِهَائِت	نَهَى	اِفْعَال	اِنْتَهَى	اِنْتِهَاء <i>intihā'</i>
8 كِفَايَت	كَفَى	اِفْعَال	اِكْتَفَى	اِكْتِفَاء <i>iktifā'</i>
9 شِكَايَت	شَكَى	اِفْعَال	اِشْتَكَاى	اِشْتِكَاء <i>istikā'</i>
10 نَهَى	نَهَى	اِفْعَال	اِنْهَى	اِنْهَاء <i>inha'</i>

Words. 1. Believer. 1a. Visitor. 2. Redundant. 3. Worthy. 4. Other, remainder. 5. Testator. 5a. Needy. 5b. Submitted. 5c. Augmented. 5d. Landlord. 6. To wear a garment. 7. End. 8. To suffice. 9. Complaint. 10. An official written communication to a superior.

* These words are commonly pronounced as *zayir, sayir, nayil* (§ 41).

** The vowel is removed (§§ 701c, 702).

Infinitive.	Root, Remainder.	Measure.	Natural form.	Modified form.
10a خَفَى	√ خَفَى	إِفْقَالَ	إِخْفَايَ	إِخْفَاءَ <i>ikhfa'</i>
10b بَقَا	√ بَقَى	إِفْقَالَ	إِبْقَايَ	إِبْقَاءَ <i>ibqa'</i>
10c رَخَّوَتْ	√ رَخَّوْ	إِفْقَالَ	إِرْخَاوْ	إِرْخَاءَ <i>irkha'</i>
11 سَقَى	√ سَقَى	إِفْقَالَ	إِسْقَايَ	إِسْقَاءَ <i>isqa'</i>
12 جَرَّيَانْ	√ جَرَّى	إِفْقَالَ	إِجْرَايَ	إِجْرَاءَ <i>ijra'</i>
13 كَسَوَتْ	√ كَسَوْ	إِفْقَالَ	إِكْسَاوْ	إِكْسَاءَ <i>iksa'</i>
14 فَيْضٌ	√ فَيْضٌ	مَفْقَلٌ	مَفْيِضٌ	مَفَاضَ <i>méfaz</i>
15 زِيَادَةٌ	√ زِيدَ	مَفْقَلٌ	مَزِيدٌ	مَزَادَ <i>méza'd</i>
16 حَيْلَةٌ	√ حَيْلٌ	مَفْقَلٌ	مَحْيَلٌ	مَحَالَ <i>méhal</i>
16a رِضْوَانٌ	√ رِضْوَوْ	مُفَقَّلَتْ	مَرْضَوْتُ	مَرْضَاتَ <i>mérzat</i>
16b عُلُوٌّ	√ عُلُوْ	مُفَقَّلَتْ	مَعْلَوْتُ	مَعْلَاتَ <i>malat</i>
17 نُورٌ	√ نُورٌ	مِفْقَلَةٌ	مِنْوَرَةٌ	مِنْارَةً <i>minaré</i>
18 رِعَايَةٌ	√ رَعَى	مُفَاقَلْتُ	مُرَاعَيْتُ	مُرَاعَاتَ <i>múra'at</i>
19 لِقَاءٌ	√ لَقَى	مُفَاقَلْتُ	مُلَاقَيْتُ	مُلَاقَاتَ <i>mûlaqat</i>
20 صَفَوْتُ	√ صَفَوْ	مُفَاقَلْتُ	مُصَافَوْتُ	مُصَافَاتَ <i>mûsafat</i>
21 نَجْوٌ	√ نَجَوْ	مُفَاقَلْتُ	مُنَاجَوْتُ	مُنَاجَاتَ <i>mûnajat</i>
22 دَوَاءٌ	√ دَوَى	مُفَاقَلْتُ	مُدَاوَيْتُ	مُدَاوَاتَ <i>mûdarat</i>
23 بَهَاءٌ	√ بَهَى	مُفَاقَلْتُ	مُبَاهَيْتُ	مُبَاهَاتَ <i>mûbahat</i>
24 نِفْيٌ	√ نَفَى	مُفَاقَلْتُ	مُنَافَيْتُ	مُنَافَاتَ <i>mûnafat</i>

10a. To hide. 10b. Confirming. 10c. To loosen. 11. Giving to drink. 12. To perform. 13. To wear. 14. Abundance. 15. Auction. 16. Cunning, skill. 16a. Will. 16b. Sublimity. 17. Lighthouse. 18. Respect. 19. Interview. 20. Amity. 21. Supplication. 22. Medical treatment. 23. To vaunt. 24. Discord.

Infinitive.	Root, Remainder	Measure.	Natural form.	Modified form.
كَيْفٌ ²⁵	كَيْفَ	مُفَاقَلَتْ	مُكَافَيْتٌ	مُكَافَاتٌ <i>mukāfat</i>
جَزَاءٌ ²⁶	جَزَى	مُفَاقَلَتْ	مُجَازَيْتٌ	مُجَازَاتٌ <i>mūjazat</i>
إِرَادَةٌ ²⁷	رود	Méfoul	مُرُودٌ	مُرَادٌ <i>mūrad</i>
إِقَامَةٌ ²⁸	قوم	Fayil	مُقُومٌ	مُقِيمٌ <i>mouqeem</i>

25. Reward. 26. Punishment. 27. Will. 28. Resident.

Modification of Elif and Hémzé اعلال الف و همزة

Infinitive.	Root, Remainder.	Measure.	Natural form.	Modified form.
أُجِرْتُ ¹	أَجَرَ	إِفْعَال	أَأْحَار	إِيْجَارٌ <i>iyjar</i>
إِيْجَارٌ ²	أجر	Fayil	مُسْتَجِرٌ	مَوْجِرٌ <i>moujir</i>
أُجِرْتُ ³	أَجَرَ	اسْتِفْعَال	إِسْتِجَارٌ	إِسْتِجَارٌ <i>isteejar</i>
إِسْتِجَارٌ ⁴	سأجر	Fayil	مُسْتَسْجِرٌ	مُسْتَأْجِرٌ <i>músté'jir</i>
أَنْفٌ ⁵	أَنَفَ	إِسْتِفْعَال	إِسْتِثْنَا	إِسْتِثْنَا
أَصْلٌ ⁶	أَصَلَ	إِسْتِفْعَال	إِسْتِثْنَا	إِسْتِثْنَا
تَأْلِيفٌ ⁷	ألف	Fayil	مُتَأَلِّفٌ	مُؤَلِّفٌ <i>mùellif</i>
تَأْسِيسٌ ⁸	أسس	»	مُسَسِّسٌ	مُؤَسِّسٌ <i>mùés'sis</i>
تَأْثِيرٌ ⁹	أثر	»	مُسَسِّرٌ	مُؤَثِّرٌ <i>mùéssir</i>
تَادِيَةٌ ¹⁰	أدى	Méfoul	مُدَّأ	مُؤَدِّأ <i>múvédda</i>

1. Leasing. 2. Landlord. 3. Hiring. 4. Lessee. 5. To appeal. 6. Uprooting. 7. Compiler. 8. Founder. 9. Influential. 10. paid.

تعلیم قرائت Reading Exercise. (۶۱)

The Prophet's Speech. (p. 426.)

The venerable Prophet, on a Friday, riding on his camel, attended by believers one hundred in number, left Qouba and departed towards the main city of Médina. On the way he turned to his left and halted in the settlement of the children of Salim Ben Of, in the upper part of the valley called Ranouna. There he recited a very eloquent speech and performed his Friday prayer.

This is the very first Friday prayer which the Seal (last) of the Prophets performed. And this is his first speech (*khoutbé*), the translation of which is given below in brief.

The venerable prophet rose up and, after praising and glorifying God in a very suitable way, spoke thus:

"O people, prepare for your future state during your lifetime. Know of a surety that in the Resurrection day (it will be stricken to the head of) everyman will be reprimanded and will be asked about the sheep which he left without a shepherd (astray). Afterwards God will speak to him . . . but how will he speak? He has no translator, no chamberlain, He will say personally: 'O, My servant! did not My prophet come to you and communicate to you (my commands)? I have given you property, blessing and favour; what have you prepared for yourself.'

"That person also will look to his left and right but will not see anything (alms etc.). He will look to his front, and there he will see but hell. Therefore every one that can save himself from the fire of hell, even with half a date, let him do that good work. If he cannot afford even that, at least let him deliver himself with the Beautiful Sentence. (Saying There is no god but God and Mouhammed His prophet p. 251) Because through that Sentence from a ten-fold to 700 folds reward (*sévab*) will be given by God for one good action (*khayr*)."

May the peace (greeting) and the mercy and the blessing of God be upon the Prophet of God!

Jévdét Pasha.

Note. a. ثواب *sévab* is the eternal reward promised to man by God for his conduct on earth.

THE TURKISH APPENDIX.

بدرقہء لسان عثمانی

یعنی

لسان عثمانیٰ تحصیلہ مخصوص سہولتبخش بر اصول

Bédréqayî Lisanî Osmani

yani

*Lisanî Osmaniniñ Tahsilinê Makhsous Souhoulétbakhsh
Bir Ousoul*

A Guide to the Ottoman Language

which is

An Easy Method of Studying the Ottoman Language.

Page	2 corresponds to the	1st.	page of the Grammar.
» 3	»	» » 6—11	» » » »
» 4	»	» » 12—13	» » » »
» 5	»	» » 14	» » » »
» 6	»	» » 15—17	» » » »
» 7	»	» » 18—20	» » » »
» 8	»	» » 20—21	» » » »
» 9	»	» » 21—22	» » » »
» 10	»	» » 23—29	» » » »
» 11	»	» » 29	» » » »
» 12	»	» » 30	» » » »
» 13	»	» » 30	» » » »

I. Miscellaneous Documents.

Sénédâtîñ Ênvayî. سنداتك انواعىعادى دين سندی *Adee Déyn Sénedi* ١

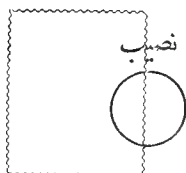
يالکز ٤٠٠٠ غروشد

بادئى تسطير سند ادلدرکه

تاریخندن اعتباراً^١ طقسانبر کون وعده^٢ وپهر^٣ ایرایه شهرى^٤ یکرمى بش
پاره فاضله^٥ تجاران متعبراندن^٦ از میریان او حانس افندى یدندن^٧ بر وجه
بالا^٨ يالکز درت بیک غروش اخذ واستدانه ایلدم^٩.

المديون

فى ٦ أغسطس سنة ١٣١٩



الشاهد

الشاهد

الشاهد

بدري

بكر

اسد

Translation.

4000 piastres.

$$\frac{6.}{19.} \text{ Aug. } \frac{1319.}{1903.}$$

Know all men by these presents, that, 91 days after date (I promise to pay) together with the interest, 25 paras per £ each month ($7\frac{1}{2}\%$) to the esteemed merchant Mr. John Izmirlian the sum of four thousand piastres, as is mentioned above, which I received from him.

Witness
Eséd

Witness
Békir

Witness
Bédri

Debtor
Nasib

Words. 1. a. *itibar* esteem, consideration (VIII. of 'ibrét): *itibarén* considered, beginning; after (Adverb § 681). 2. *vadé* date for payment, maturity. 3. p. *bé-hér* to each (§ 557 b). 4. a. *shéhree* monthly (§ 579). 5. a. *fayiz* interest (fayil of *féyz*). 6. a. *tújjaran* pl. of *tújjar* (§ 512). a. *mâtébér* esteemed (méfoul of 'itibar). 7. a. *yéd* hand. 8. as it is mentioned above (§ 557 f.) i. e. in the heading. 9. a. *akhz ét.* to take, receive (§ 272). a. *istidané* to borrow. (X. of *déym* § 631.)

Notes: I. *Sénédâtîñ Ênvayî* Miscellaneous Documents: *sénédât* pl. of *sénéd* documents; *énvâ* pl. of *néc* kind. The documents are divided into three classes: *Sénédâtî adeeyé* (pl. of *sénédi adi*, *adi sénéd*) Ordinary Notes, *Sénédâtî Résmiyé* Official Notes or Documents, *Sénédâtî Tájjaríyé* Commercial Notes. Official Documents are those

which are drawn up in the presence of or by the Court (title-deeds etc.). Commercial Notes are drawn up by merchants. Ordinary Notes are non-official and non-commercial papers and circulated among the common people.

II. *Badiyi téstiri sénéd ol dour ki, Bayisi tahriri sénéd ol dour ki, Véljhi tahriri hourouf ol dour ki* 'the reason of the compilation of the note is that' are terms which were used at the beginning of any deed; but now are getting obsolete.

III. Dates for payment (*vadé*), is given in odd numbers, as: 11, 21, 31, 61, 91, 121, 181, 361.

IV. *بسمه تعالى Biménnihi Ta'ala* or the construction sign as it is seen in the text, is always put before beginning any writing, address of letters etc. meaning 'by the Grace of God'.

V. *Élmédyoun* 'the debtor' must be put over the signature or seal of the debtor.

VI. Usually in the deeds there are witnesses. The word *Esh-shahid* الشاهد denoting 'the witness' must be put over the names.

VII. The present note renders the money payable in current money, that is counting the £t. 108 piastres. If it is payable in gold, i. e. counting the £t. 100 piasters, then it is necessary to add '*déort bin ghouroush sikkéyi khalisé* or *sagh para. Rayij para* mean current money. The government receives the méjidiyé as = 19 piastres and the pound as = 102 piastres.

VIII. The date is given at the end of the notes or letters. The sign before the day of the month stands for *في* *fî* 'in, at' (§ 671, i), and that under the date of the year is for *سنة* *séné* 'year'.

IX. *Yalınız* 'only, simply' is a term added before the amount of the debt, if the interest is not included in that amount. It shows that the amount is only the capital.

X. Signatures alone are not valid among Moslems. It is necessary to affix the seal or the stamp of the 2nd finger. But among Christians either a seal or signature is sufficient. The dots of the signatures were omitted in olden times, but now it is customary to put them in.

XI. The orthography of Notes and official papers differs from that of literature. The use of the vowels in Turkish words is limited. The orthography of pages ١٢ — ٢٠ ' ٢٠ — ٢٦ differs from that of the remaining pages and from the orthography of the Key.

XII. Revenue stamps are applied at the end of Notes, in proportion to the amount contained in them.

From	1 piastres to	100	10 paras
»	101	»	» 1000 20 »
»	1001	»	» 2000 1 piastres
»	2001	»	» 4000 2 »
»	4001	»	» 6000 3 »

And beyond for each 2000 piastres add 40 paras.

Politsa Sénédi A Draft. پولیچه سندی ۲

لیرای عثمانی: عدد ۶۰

قیصریه ده وزیر خاندنه بالیقجیان آرتین افندییه

تاریخدن اون بر کون صوکره اشپوپولیچه مک حاملی^۱ بولنان کباریان
کیرکور اغایه و یا امرینه^۲ بر وجه بالا یالیکز آلتمش عدد ایرای عثمانی
تأدیه ایدوب^۳ حسابیه کچیره سکز^۴. بدلی نقدا اخذ اولنمشدر^۵.

مرزيفون

فی ۵ حزیران سنه ۱۳۱۹

نوری

جیرو^۶

اسان عثمانی معلمی^۷ مهری افندییه تأدیه ایده سکز. بدلی حساباً
مأخوذدر^۸. فی ۱۱ حزیران سنه ۱۳۱۹ کباریان کیرکور

£ T. 20.00

Merzifoun, $\frac{5}{18}$ June 1319.
1903.

Eleven days after date pay to the holder of this draft
Mr. Gregor Kibarian, or order, twenty Turkish pounds, value
received, and charge to my account. Nouri.

To Mr. Pascal Baliqjian,

Vezir Han, Cæsarea.

Indorsement.

Pay to Mihiri Effendi, teacher of the Ottoman language.
Value received on account.

11. 1319.
24. June 1903.

Gregor Kibarian.

Notes and Words. f. *Politsa, policha* draft (It. *polizia*). 1. a. *hamil* bearer, holder. 2. a. *émr* order. 3. a. *téédiyé ét.* "to pay (II. of *éda* 616). 4. a. *hisaba géchirmék* to charge to the account. 5. a. *bédél* value. a. *naqdén* by cash (Adverb 681) *akhz olounmoush* dour received. 6. f. *giro* endorsement (It. *giro*). 7. teacher. 8. *hisabén* on account (§ 681), *mékhouz* received, taken (*méfoul* of *akhz*).

Emr Sénédi yakhod Bono. امر سندی یاخود بونو ۳

لیرای عثمانی: عدد ۷۵

ذخیره تاجری^۱ حرمتلو^۲ کریم افندیدن مبابیه ایلدیکم^۳ مال بدلی^۴ اوله رت

Words. a. *Emr sénédi, Emré mouharrér sénéd* note on order.
f. *bono* note (It. *buono*). 1. a. *zakhiré tajiri* corn merchant. 2. esteem-
ed. 3. a. *múbaya'a* to buy (III. of *béy'* 618). 4. a. *bédél* value.

بر وجه بالا یالیکز قرق بش عدد لیرای عثمانی دینم اولوب تاریخدن اوتوز
 بر کون مرورنده^۵ کندی امرینه ادا ایده جکم.
 فی ۹ اغستوس سنه ۱۳۱۸ درسعادت.

مرادیان



A Note of Hand.

£ T. 45.00 Constantinople, $\frac{9.}{21.}$ August $\frac{1318.}{1903.}$

Thirty-one days after date I promise to pay to the order of the esteemed Kérîm Efféndi, the corn merchant, the above mentioned amount, *i. e.* forty-five Turkish pounds due by me; value received in merchandise.

Mouradian.

5. a. *mûroure* *ét.* to pass.

٤ A Receipt مقبوض سندی *Maqbouze Sénédi.*

£ T. 8.00 Merzifoun, $\frac{6.}{19.}$ Sept. $\frac{1310.}{1894.}$

Received of Mr. Khachadour, College student, the sum of eight Turkish pounds, on account, for six months' school expenses, from the beginning of Sept. till the end of February 1903.

George White,

Treasurer of Anatolia College.

400 Piastres Constantinople, $\frac{12.}{25.}$ July $\frac{1319.}{1903.}$

Received from the Treasury of Public Instruction my monthly salary for July 1319, four hundred piastres.

Mihri,

Turkish teacher of the Armenian School in Yédikoulé.

• A Chèque چک غونهسی *Chék nûmounési.*

£ T. 100.00 Samsoun, $\frac{6.}{18.}$ Dec. $\frac{1315.}{1900.}$

At sight pay to Mr. Bedros Papazian one hundred Turkish pounds.

Ahméd.

Words. p. *nûmouné* form.

۶ ابرانامه *Ibranamé.*

تاریخ ابرانامه^۱ دکن^۲ بازارچی اوحانس اغا ذمتده^۳ اولان حقوقمک^۴
کافهسنی^۵ اخذ و استیفا ایلمش^۶ اولوب آرتق کندیسنده بر کونا^۷ حق^۴
ومطلوب^۸ قلمادیغی بیان اولنور^۹.
فی ۹ ایلول سنه ۱۳۱۹ وان .

اشکه ناز



A Quittance.

Van, $\frac{9.}{22.}$ Sept. $\frac{1319.}{1903.}$

I hereby acknowledge that all my accounts with Pazarji Ohanness Agha up to the present date are settled, and that I have no kind of claim on him. *Ashkanaz.*

Words: 1. a. p. *Ibra namé* a declaring another free from debt to one's self, an acquitting (IV. of برائت *béra'et* innocence § 620); *namé* letter, paper (§ 538). 2. t. *déyin, dégin* until, till. *Dék, déyin*, for *qadar*, are not much used in speech and elegant language, they are retained in official forms (§ 234). 3. a. *zimmét* obligation, self, himself, by. 4. a. *houqouq* claims, a right, claimable by right (pl. of حق *haqq*). 5. a. *kîâffé* all, the whole. 6. a. *isteefa ét.* to receive (X. of وقاء § 631). 7. *bir géona, bir gûna* any kind, anything. 8. a. *matloub* claim (*méfoul* of *taléb*). 9. a. *béyan ét.* to declare.

۷ Guarantee كفالتنامه *Kéfalétnamé.*

18. June 1298.

I guarantee that,

1. July 1882.

Hon. Hagop Efféndi Matteossian, an Ottoman subject, who has applied to open a printing-house, will publish only such books as are not injurious to the interests of the state and the dominion; and that he will behave according to the Press Code. For which this guarantee-paper is given to the Sublime Government. *Stépan Mardigian.*

۸ A Contract قونطوراطو *Qontourato.*

Mérzifoun, $\frac{1.}{14.}$ Okt. $\frac{1319.}{1903.}$

I hereby lease my field of six acres, with its defined boundaries, situated in the locality called Pasha Dérésî in Merzifoun, to Ali Agha the gardener, on the following terms:

He may plant there whatever he desires; the fruit of the trees will belong to him. The rent is £T. 15, per annum, payable in advance.

Period: from the first of Qasım till the end of Khidirélléz.
Sivashian.

٩ Power of Attorney وكاتنامة *Vékîâlétnamé.*

Know all men by these presents that:

Having a claim of £T. 70 on Raphael Aghá, hotel keeper, dwelling in Remzi Efféndi Han, Nourou Osmaniye, Constantinople, I do hereby make, constitute and appoint Hon. Margarios Efféndi, the eminent lawyer, residing at No. 6 Arnavout Han, as my attorney, with full power to collect and deliver to me the aforesaid sum of money and to do and perform all necessary acts in execution and prosecution as I might do were I personally present.

For which purpose I sign this power of attorney and deliver it to him

7. July 1316.
19. July 1900.

Dikran Hagopian,

Residing in Kilisé Han, Constantinople.

I hereby certify that the above signature is the personal signature of Mr. Dikran Hagopian.

Notary Public of Constantinople¹.

1. *mouqavélat mouhar'rirliyi.*

١٠ Certificates from the Community Councils.

As Mardiros Agha the son of Sérkis, resident¹ in our village (or street) is going to purchase⁵ for the sum of 24000 piastres the wooden³ house⁴ owned² by Zékéria Agha the son of Youssouf, No. 46 Chorlou street, this certificate is delivered in order to show that the said purchaser⁶ is an Ottoman subject.

Council of the Protestant Community
of Mounjousoun, Cesarea.

Preacher 1st Bailiff 2nd Bailiff.

١١ As the orphans¹² Hadijé and Nouriyé¹¹, who were long since left⁷ without support¹⁰ by the late⁹ Salih Agha, formerly captain in the First Company of the First Regiment⁸ of the Second Imperial Army Corps, are resident in our street:

Words. 1. *mûtémékkîn* dwelling (fayil of *témékkûn*). a. *véléd* the son, used for non-Moslems, while *bén* is used for Moslems (§ 669³). 2. a. *mûtésarrîf ol.* to own. 3. a. *akhshab* timber (pl. of *khashéb*). 4. a. *ménzil* house. 5. a. *ishtira*, *mûbaya'a* to buy. 6. a. *mûshtéri* customer (fayil of *ishtira*). 7. a. *mouqaddéma* formerly (mefoul of *taqdim*, adverb § 681). 8. p. *piyadé* infantry, *alay* regiment, *bêdlûk* company, *yûzbashi* captain. 9. a. *mûtévêffa* deceased (mefoul of *tévêffi*, V. of *vêfat* § 623). 10. p. *bivayé* without support, helpless (*bi-* 'without' § 530). 11. p. *naman* pl. of *nam* names. 12. a. *éytam* pl. of *yétim* orphan.

This certificate is sealed¹⁶ and delivered in order to show that they are now¹³ living¹⁴ and that Hadijé is not married¹⁵ yet.

Council of the Moslem Community
of Haji Bali, Merzifoun.
Imam 1st Bailiff 2nd Bailiff.

13. a. *él-an* now, at present. 14. p. a. *bér hayat* living. 15. *éré varmaq* to marry (said of a woman). 16. a. *bit témhir* sealed, sealing, (*bi-* § 671 b and *témhir* II. of p. *mûhr* seal).

۱۲ Diploma اجازتنامه *Ijazétnamé.*

دارنده وثیقه^۱ واهان کغام افندی مکتبمژک علوم و السنه مقررہ سنی^۲
ترتیب مخصوصی^۳ وجہ^۴ تدرس و تحصیل ایتمش^۵ و حسن حال و اخلاق
حمیدہ سیلہ^۶ ہیئت معلمونک^۷ توجہ^۸ مظهر اولدیندن^۹ فنون و ادبیات^{۱۰}
اجازتنامہ سنہ^{۱۱} معادل اولان^{۱۲} اشبو علوم علیہ^{۱۳} شہادتنامہ سنی حسب المدیریہ^{۱۴}
طرفزدن بالامضا افندی مومی الیہ یدینہ اعطا قلندی.

فی ۸ تموز سنہ ۱۳۱۰

آناطولیہ قولہ جی ہیئت معلمونی طرفندن آناطولیہ قولہ جی ہیئت مدیرانی طرفندن
رئیس: چارلیز ترانیسی ادوارد ریکس

۱۳ Certificate شہادتنامہ *Shéhadétnamé.*

حامل وثیقه زیور بن خضر افندینک درت سنہ مکتبمژہ مداومتلہ^{۱۶}
علوم و السنہ تدریس کردہ بی^{۱۷} منتظماً^{۱۸} تدرس و تحصیل ایتمش و بو مدت
ظرفندہ متوالیاً^{۱۹} ابراز شعار حسن سیرتلہ اثبات تأدب ایلمش^{۲۰} اولدیندن
اشبو شہادتنامہ افندی مومی الیہ یدینہ اعطا قلندی.

فی ۸ ایلول سنہ ۱۳۱۹ برهان ترقی مکتبی مدیری

حشمت



The bearer of this diploma,¹ Vahan Kégham Efféndi has studied⁵ science and the languages in our school according⁴ to the regular³ programme² and by his good behaviour and excellent character⁶ has earned⁹ the respect⁸ of the Faculty⁷. For which, cause as the directors¹⁴ (of this institution), we award

him this diplom of higher sciences¹³ equal¹² to the certificates¹¹ of science and literature¹³.

8. July 1310.
21. 1894.

On behalf of the Managers¹⁵

of Anatolia College:

Edward Riggs.

On behalf of the Faculty

of Anatolia College:

Charles Tracy, Director.

Words. 1. p. *daréndé* bearer, holder (§ 549). a. *vésiga* certificate (§§ 582, 646). a. p. *ijazét namé* diploma, (IV. of *jévas* § 620). 2. a. *ouloun*, *fünoun* (pl. of 'ilm, *fén* science). a. *élsiné* pl. of *lisan* language § 642), *mougarré* appointed (*méfoul* of *tagrîr* § 634 a, agreeing with the noun § 656). 3. a. *tértib* arrangement, program (II. of *rûtbé* § 615). a. *makhsous* especial, appointed (*méfoul* of *khousous*). 4. *véjhlé* com. *véchlé* according to, in the manner of. 5. a. *téderrûs*, *tahsil* to study, to learn (V. of *dêrs*, II. of *housoul*). 6. a. *hûsn*, *hûsûn* probity, beauty. *hal* behaviour (§ 695^e). a. *akhlaq* pl. of *khoulq* character. *hamidé* praised (ad. qual. of *hamd*). 7. a. *hiyéti* *mou'allimoun* the assembly of teachers, i. e. faculty. 8. a. *tévêjjûh* favour, regard. 9. a. *mazhar ol.* "to be subject of (n. w. *mim* of *zouhour*). 10. a. *édébiyat* literature. 11. *ijazét namé* See No. 1. 12. *mou'adil* equal (*fayil* of *mou'adélé*). 13. a. *ouloumou allijé* higher sciences. 14. a. *hasbél mûdiriyé* in accordance with the managers: *hasb* adverb. 15. a. *hiyéti mûdiran* the assembly of directors i. e. the managers. 16. a. *mûdâvémét* assiduity, attendance. 17. a. p. *têd-riskérdé*: *kérdé* made, done (§ 555). 18. a. *mûntazamén* completely (*méfoul* of *intizam* and adverb). 19. a. *mûtévaliyén* consecutively, successively (*fayil* of *tévali* § 634 c). 20. a. *ibraz* to show (IV. of *bûrouz*). a. *shiyar* token, sign. a. *siyrét* character. a. *isbat ét* to prove, affirm. *téeddûb* decorum. a. *Bârhanî Téraqqî* proof of progress.

II. Miscellaneous Letters

مکتوبات متنوعه *Méktoubatî Mûténévviya.*

۱۴ سال جدید تبریکنامه سی

آماسیده شرفقیم عزتلو عبدالرحمن افندی به

سوکیلی پدرم!

تجدید سال^۱ مناسبتیه حسابات شکران و صداقتی تکرار ایله^۲ کسب

فخر و شرف ایلرم^۳. سنه تجدد ایتدکجه عبودیتیم تراید ایتمکده^۴؛ افندیزدن

Notes. 1. a. *jidd* earnestness; Adj. Qual. *jédid* new (§ 606). *téjdid ét.* "to renew, renewal (§ 615). *téjeddûd* to be renewed (§ 622). p. *sal* year. 2. a. t. *mûnasibétiylé* on the occasion. a. *hissiyat* feelings (pl. of *hissî*). a. *shûkran* thankfulness. a. *sadaqat* fidelity. a. *tékrar* to repeat. *ilé* for *édérék*. 3. a. *késb ét.* "to have, to gain. a. *fakhr* glory, pride. *shéréf* honour. 4. a. *ouboudiyét* gratitude. *tézeyûd ét.* "to increase (VI. of *ziyadé*).

اوزاق طورمغه مجبور اولديغى دوشوندىكجه كدرم تشدد ايله مكده در.
سزى كمال خلوصله^۵ سون زوجم؛ دعاى نمادى عمر و اقبال عاليكز ايله
مشغولدر^۶ . هر حالده توجهات^۷ ساميه ولى النعميلرينك بقاسنى^۸ استرحام ايله
ختم كلام ايلرم افندم^۹ . فى ۳۱ كانون اول سنه ۱۳۲۵ مخدومكز^{۱۰}

مرذيفوندن صرافيم

5. a. *têsheddûd et.* to become abundant, strong (V. of *shiddet*). *khoulous* sincerity. *kémal* perfection (§ 695¹¹). 6. a. *êmr* life. *iqbal* prosperity (IV. of *gaboul*). a. *témadi* long continuance (VI. of *médi*). *mêshghoul* busy, occupied (*méfoul* of *shoughl*). 7. *hér haldé* on every occasion, condition. *tévêjjûhat* regard (pl. of *tévêjjûh* (§ 647). 8. a. *sami*, *samee* high, esteemed (*fayil* of *sémou*). *véli niyami*: *vélee*, *véli* patron. *niyam* pl. of *nimét* favour, *ی* is for *nisé* (§ 641). a. *baqa* permanency, enduring. 9. *istirham* to beseech, to ask. *khatmê kélam* Persian *Izafét*. *khatm* to finish, *kélam* word. 10. a. *makhdoun* son (*méfoul* of *khidmêt*).

Congratulation on the New-Year.

Merzifoun, $\frac{31. \text{ Dec. } 1322.}{12. \text{ Jan. } 1908.}$

My dear father.

I feel myself greatly honoured by having the opportunity of once more assuring you of my fidelity and gratitude as is suitable on New Year's Day.

With the increase of years my gratitude increases, though I am sorry that I am obliged to remain far from you.

My wife who loves you most sincerely continues to pray for the long continuance of your life and prosperity. I conclude with a request for the continuance of your favour.

Your son

Seraphim.

(Address) The honourable Abdûrrahman Effendi
Amassia.

۱۵ ازدواج تبریکنامهسى *Izdivaj Tébriknamési.*

Congratulation on Marriage.

Constantinople, $\frac{1. \text{ May } 1324.}{14. \text{ May } 1908.}$

Rev. Bedross Izmirlian.

My Dear Sir.

I have the honour to present my congratulations on the marriage of your daughter. The entrance of our daughter into such an esteemed and respectable family is an event that will

be looked upon with great joy. I am very sorry that I could not be present at her wedding. May the Most Merciful God bestow his blessings upon both the families thus united.

Your friend
Mania.

تعزیتنامه ۱۶ *Ta'ziyétnamé.*

مرذیفونده تجاران معتبرانندن آرام غیف افندیه

قارداشم افندم!

غونه‌مای فضل و عفت اولان خاندان عالی‌رینک دست یدداد اجلده دوچار اولدیفی ضیاع عظیمدن دولایی^۱ عائله‌جه^۲ حددن افزون مکدر و دلخون اولدق. بو مقوله احوال طاقتکدازده^۳ مرهم تعدیل اولان صبر جمیل ربانینک^۴ بر آن اقدام قلوب مستمندانه‌لرینه ورودیلده^۵ سکونتبخش الم اوله‌سنی جناب حی لایوتدن بالتضرع نیاز ایله مکده‌یم^۶.

همدردیکن: یعقوب

فی ۶ شباط سنه ۱۳۱۹ واندن.



Words. 1. a. *taziyé* consolation (II. of عزاء). p. *námouné nûma* serving as an example, pattern (§ 535). a. *fazl* munificence. *iffét* chastity. p. *khanédan* noble family, household. p. *dést* hand. p. *bidad* cruel, unjust. a. *éjél* death. p. *dûchar ol.* "to be subject to, to suffer. 2. a. *ziya'* loss. *azim* great. *ayilé* as a whole family. *hadd* limit. p. *ézfoun* more, beyond. 3. a. *mûkéddér* grieved. p. *dilkhoun* heart-bleeding (§ 537). a. *maqoulé* (fem. of *maqoul*) said, resembling, such. a. *ahval* events. a. p. *taqatgüdaz* melting the strength, grievous. 4. *mérhém* vulg. *méhlém* salve. *tadil ét.* "to lighten, to soothe. a. *sabr* patience. a. *jémil* praiseworthy. a. *rébbani* divine (§ 580^e). 5. a. *qouloub* hearts (pl. of *qalb*); p. *mûst-ménd*, *mûstéménd* sad, humble (*mûst* grief + *ménd*, § 532). a. *vûroud* reaching. *ilé* for *vé*, *édérék*. 6. a. *sûkûnét* submission, *sûkûnét bakhsh'* submissive (§ 535). *hayy* living: adj. qu. of *hayat*. *layémout* immortal (§ 694³). a. *bittazarrou'* humbling oneself in prayer. p. *niyaz ét.* "to ask. p. همدردیکن fellow sufferer (not همدردیکی).

Letter of Condolence.

Mr. Aram Afif Eff,
Merzifoun.

Van, $\frac{6.}{19.}$ Feb. $\frac{1319.}{1903.}$

Dear Brother,

Our heart (the heart of our family) is bleeding and deeply grieved at the great loss which your family has suffered at

the cruel hand of Death; your family, which has been an example of grace and chastity.

We ask with great humility from (the immortal and ever-living) God that patience, worthy of divine praise, which is a soothing balm for such events as sap the strength of man, be soon bestowed on your sad heart, and may your afflictions be relieved.

With much sympathy:

Yakoub.

۱۷ ال ایشی هدیه سندن دولایی بر دوستنه تکرنامه

A Letter of Thanks to a Friend on the Occasion of a Present of a Piece of Needlework.

Mr. Sélim Sirry,
Adrianople.

Broussa, $\frac{17.}{30.}$ August 1319.
1905.

My dear Friend,

I am much obliged for your kind present. I assure you that nothing has pleased me so much. Everybody admired your present. These things are very valuable in my sight because they are the work of your skilful hands. I must thank you for your kindness. In thus expressing my feelings I take the opportunity of begging the continuance of your favour.

Yours

Férid.

۱۸ A Letter of Apology معذرتنامه *Ma'zéréname.*

Angora, $\frac{1.}{13.}$ May 1323.
1907.

Dear Brother,

I know what great negligence I have shown in not being able to answer your letters. But if you know the number of my engagements, instead of blaming me you would even pity me. I need your love and sympathy. To with draw your loving hand from me means to multiply my afflictions. I await your letter eagerly (by four eyes).

Yours affectionately

Abdoullah.

۱۹ A Letter of Introduction توصیه نامه

My dear Friend,

I have the honour to introduce to you my esteemed friend Sélim Effendi. I am sure that the necessary help and consideration will not be refused by your kind heart, which I have so long known well. All the kindness you bestow on him will be regarded as done to me, so by one kind action you will oblige two persons.

Yours truly.

٢٠ Invitation to a Wedding وليمة جمعيتہ دعوت تذکرہ سی

1. 1312.
13. August 1896.

Sir,

By the grace of God, next Thursday about five o'clock (Turkish) my wedding entertainment is (arranged) to be held at my house. I should be very much obliged if you could honour this entertainment with your presence (which is my sincerest desire).

٢١ Invitation to a Social عائله جہ بر جمعيتہ دعومتنامہ

A social gathering will be held in our house on the 7th of the present month (O. S.) at 1 o'clock (P. M. Turkish). Your presence and that of your family is (especially) requested.

٢٢ A Favourable Answer جواب موافقت

Many thanks for your kind invitation, which I have much pleasure in accepting.

٢٣ Invitation دعوت تذکرہ سی *Davét Tezkerest.*

Dear Sir,

The yearly examination of the pupils of our school being finished now, the awarding of prizes will take place on Tuesday the 11th of the present month at 1.30 P. M. For the purpose of brightening our entertainment with the presence of your honourable person, please honour us kindly and condescendingly and oblige us (make me sharer of glory and happiness). By this request I hasten to present my regards.

III. Petition عرضحال *Arzîhallar*¹.

٢٤ To the Illustr. Minister of Public Instruction.

Your Excellency,

I beg you to grant me a permission for the printing and publication of my work entitled² 'A Dictionary, English Armenian', the manuscript³ of which is presented⁴ with my humble petition⁵.

8. 1307.
20. Dec. 1891.

Ohannès.

Words. 1. a. عرضحال *arzîhal* com. *arzouhal* petition. (عَرْض presenting + حال case, condition § 537), the same as a. استدعاء *istid'a* (X. of دعوى). a. وزارت *nézarét* ministry. a. جليلة glorious, illustrious: applied to the ministries and provinces the ministers

or the governors of which are either *véziers* or *mûshirs*. If the minister and governor be below the *Bala* degree, then *بیه béhiyé* 'graceful' and *عليه aliyé* 'sublime' are used. See the titles in pages 439—443. 2. p. *nam* name, named. a. *ésér* work. a. p. *ajizané* a polite term for 'my'. 3. a. *mûsévvéddé* a draft, sketch, manuscript (*Méfoul* of *tésveed* II. of *سواد* if pron. *mûsévvéddé* is *Méfoul* of *isvidad*, IX. of *سواد* §§ 629, 634^d). 4. a. *taqdim ét.* "to present. 5. a. *istid'a* See Note 1. p. *chakéri* slave, servant; a term of politeness for I. a. *معاً ma'én* together, *ma* with *tenvin* § 681.

مرذیفون بدایت محکمه سی حقوق دائره سی ریاستی جانب عالیسنه

۲۵ To the President of the Civil Section of the Court of First Instance at Merzifoun.

My petition humbly sheweth that:

Saddler Toros Agha residing in the street of Haji Bali, owes me as a balance of a note (on the person of T. A.; by a note; the part without payment) 36 Turkish pounds. Though two months have passed beyond the date fixed, he has not yet paid his debt. Therefore I ask your Honour to (for *zim-ninda*) pass the verdict upon the said amount together with the interest and the court expense and to take all necessary steps.

For this case everything depends on your order and verdict

$\frac{1315}{1899}$ March $\frac{9.}{21.}$ *Toruman the son of Youssouf.*

رقعه خطنده مستعمل بعض کلماتک اشکال متنوعه سی ۲۶

Different forms of some words used in handwriting. The following words are written by masters in different forms:

طا ، کا ، ده ، نک ، لی ، بی ، سی ، حال ، یول ، یوم ، افندی ، افندم ، افندیه ، اراده ، چوجوق ، حضرتلری ، اولان ، اولوب ، اولدیفندن ، بولنان .

Notes. *Rîqa* is the ordinary current handwriting, used in Turkish. a. *khatt* writing, Turk. *yazı*, *rîqa khattî* = *el yazısı*. a. *mûstamél* used (*Méfoul* of *istimal*). *éshkîâl* forms. *mûténe'vri* different (*fayil* of *ténévvâ*).

۲۷ Directions تعليمات *Talimat.*

اولا: طلبه هر هانک سطرى^۱ يازه جق اولسه اول امرده كچه لرك درستجه قرأتنى و معناسنى ييا مليدر.

must be written all above the line, except the *mim*; which is more graceful and elegant.)

Fourth: If it is possible the words must be written as arranged over one another. For instance ذات عالی، حق نامستحق *zati ali, haqqi namüstahagqi ajizi* must be written with a slope, as shewn in the text.

۲۸ رؤس: رتبة ثانیه: خط دیوانی

باب سرعسکری ترجمه و تحریرات اجنبیه قلمی خلفا سندن^۱ افتخار الاماجد و الاکارم مهری افندی، دام مجده^۲، شایسته عاطفت سنیه بولندیغنه بنا^۳ شرفسنوح و صدور بیوریلان^۴ امر و اراده احسان عاده جناب شنشاهن موجبجه^۵ عواطف علیه ملوکانه مدن مومی الیه ذکر اولنان رتبة ثانیه توجیه اولندی^۶. فی ۱۳ ربیع الاول سنة ثلث مایه و الف^۷.

Words. 1. *Rou'ous* the diploma conferring degree of nobility (p. 458) issued by the Grand Viziriate. *Khatti Divani* a style of large handwriting used in the Imperial Chancery for engrossing letters patent. *Babî séraskéri* the War Department (p. 443). a. *khûléfa* clerks (pl. of *khalîfé*). 2. a. *iftikhar* glory. a. *ékîarim* very honourable (pl. of *ékrem*). *émajid* most illustrious ones (pl. of *émjéd*). a. *damé méjdouhou* may his grandeur endure! 3. p. *shayésté* worthy (Méfoul of *shayéstén*). a. *atifét* kindness, honour. a. *séniyé* fem. of *séni* sublime, high. a. *binayén* on account of (adverb). 4. a. *shéréf sounouh*, *shéréf soudour* issued gloriously (used for the Imperial *Irade*). *émrou iradéyi ihsanadé* kindly bestowed order and edict (by symphonious termination § 698). a. *iradé* is verbal edict, *férman* written edict. *iradéyi séniyé* Imperial verbal edict. *iradéyi aliyi* ministerial order. 5. a. *moujébinjé* accordingly. 6. a. *avatif* bounties (pl. of *atifét*). 7. *séné(t)*, *sélés mayé vé 'lf* (p. 389).

The Diploma of the Second degree of Nobility.

To [the glory of] the most illustrious and honourable person Mihri Effendi, (may his grandeur endure!), clerk in the Bureau of foreign correspondence and translation in the Séraskeriat, being worthy of the Imperial (sublime) favours, in accordance with the kindly bestowed Imperial Order and Edict issued gloriously, is granted the 2nd grade of Nobility by the royal bounties.

13 Rebi'l Evvel 1300.

۲۹ امام علیک بر مناجاتی A Prayer of Imam Ali

O munificent One, I praise Thee: O sole object of worship, Thou art supreme. Whomsoever Thou wilt of Thy worshippers Thou dost render the object of Thy endless bounties, and another whom Thou wilt, Thou makest suffer loss and disappointment.

My Creator, Thou alone art my refuge, whether in difficulty or in prosperity. I take refuge in Thee, I pray to Thee. O, my God, though my sin is great yet, is not Thy forgiveness still greater than it?

Notes. *Khattî Ijazét* The original of this piece is written in the text in the characters called *Ijazét*, which is used in the diplomas of Canon Law Schools. a. امام *imam* a leader in public worship (pl. ائمه *éyimmé*). امام على المرتضى بن ابى طالب *Imam Ali el Mourtaza ben Ebi Taléb* the first convert to Islam and 4th caliph, succeeded Osman, died 660. He was the bravest and most faithful follower of the prophet, whose daughter Fatima he married. مناجات *múnajat* supplication (III. of نَجْو *néjw*). جود liberality, munificence. صاحب جود liberal (§ 695⁸). حامد *hamid* who praises and glorifies God. p. يَكْأَنه *yégāné* sole, unique. a. معبود *maboud* object of worship, god. a. متعالى *mútéali* supreme (God). عباد *ibad* servants (pl. of عبد *abd*). p. بى پایان *bi payan* endless. p. دوچار subject. a. خسران *khousran* loss as to hope of salvation. a. حرمان *hírman* disappointment. a. p. التَّجَاكُوه *iltijagūh* refuge. a. عُسْر *ousr* difficulty. يَسْرُ حَال *yūsri hal* a case of affluence. اِلهِى *ilahi*! My God! (§ 676¹).

ستایش حضرت پادشاهی ۳۰

A Praise to His Majesty the Sultan.

1.

1., 2. lines. The revealer of the mysteries of the ages has given us a king of praiseworthy character. (2., 3.) We have a faultless protector, who deserves every kind of praise.

There is no limit to the bounties which he bestows, there is no happiness greater than this.

2.

(1., 2.) O throne (of the Ottomans)! equal to the throne in the seventh heaven, shadowed by the immortal Lotus tree, thou art our keeper. (3., 4.) Through Thy auspices (under your shadow) comes to those who take refuge in thee endless pleasure.

You are the shadow of the True One on the crown of the head of the destitute. The True One knows that you are very rightfully entitled to royalty.

Notes. 1. The text is written in the style called *ta'liq* or *néstaliq* (*néskh-taliq*), which is the Persian model of Arabic characters; it is used by Persians, and also in documents of the

Ottoman Canonical Court. p. *sitayish* praise, eulogy (§ 551). p. *razdan*: *raz* secret, mystery, *dan* knowing (§ 535). *édvar* ages 'pl. of *dévr*). p. a. *sûtoudé atvar* praiseworthy character. p. *sézavar* worthy, deserving: p. *séza* + *var* (§ 532). a. *hamee* protector. p. *bi béhané* faultless. 2. a. *bézl ét.* to expend. a. *loutf* pl. *éltaf* kindness. a. *ghayét* end. 3. a. *arsh* canopy; throne (7th heaven). a. *sérir* throne. a. *sédré* the Lotus-tree, reputed to exist in the seventh heaven. a. *viqayé* to keep. (*éhli iltijaya sayeëndé séfayî bi béhané gélmekdé dir*), (*sédré aghajiniñ üzériné sayé atdighî arsh, takht*). 4. a. *féraq* crown of the head. a. *zou'afa* weak (pl. of *zayif*). Original of the French Zouave, the Arabs esteeming weak all who are not mounted). a. *zill* shadow. *haqq* the True One. a. *éhaqq* very rightfully entitled (to a thing).

۳۱ The Praise of Good Handwriting.

(Transliteration.)

1. *Téallém qîvam'el khatti ya za(t)ét t'éddûb,*
2. *Fé mël khattou, illa zeenét'ûl mâtééd'dibi,*
3. *Fe in kûnté za malin fé khattûké, zeenétûn,*
4. *Vé in kûnté mühtajén fé éfdalou méksébin.*

1. Learn good handwriting, O student,
2. What is handwriting, but the ornament of the educated?
3. If you are wealthy your writing will be an ornament,
4. If you are a needy one, then it is the noblest of gaining attainments.

Note. The Arabic inscription written in this style is called *Nésikh*.

۳۲ A Prayer For His Majesty.

جناب خالق کون ومكان^۱، رونق افزای فصول و آزمان^۲، تازمت ذاته
عن المعجز والنقصان^۳، روح جسم جهان و نورچشم عالمان اولان^۴ پادشاه
معدلتعنوان^۵ و شهنشاه عمیم الاحسان^۶ ولی نعمت بی امتنان^۷ افندمز حضرتارینی
الی آخر الدوران^۸ اریکه پیرای شوکت و شان^۹ بیورسون آمین.

May God, the creator of the world and space, increaser of the splendor of seasons and times, who is exempt from imperfectness and defect, cause (keep) our righteous King and Emperor whose favours are universal, the generous benefactor, who is the soul of the body of the universe and the light of the eyes of humanity, to adorn the throne of majesty and splendour forever!

Notes. I. This inscription is written in *Jélee Divanee* or *Réhanee*. *Jélee* mean large, legible from afar, heavy (characters). II. This piece is a prayer for the Sultan, written in the ancient favourite style of symphonious termination (§ 698). 1. a. *Jénab* used before the attributes of God. a. *khalîq* creator. a. *kérn* universe, N. of Location *mékân* space. 2. p. *rérnaq éfza* increasing

the splendour (§ 535). a. *fousoul* pl. of *fasl* season (of the year). a. *ézman* pl. of *zéman* time. 3. a. *ténézzéhé* who is free from (imperfection, Arabic verb). *zatouhou* his person. -*hou* Arab. masc. poss. pron. (§ 673). a. 'an from. 'ajz imperfectness. a. *nogsan* deficiency (§ 671^e). 4. a. *alémeeyan* humanity, mankind; 'alémee pertaining to the world, inhabitant of the world. عى -*ee* is for Nisbé; Persian pl. *alémeeyan*. 5. a. *ma'délét ûnvan* just, righteous (§ 537): *ma'délét* justice + 'ûnvan title. p. شاهنشاه or شهنشاه *shahinshah* king of kings, a title of the Ottoman Sultans. 6. a. *ameemou'l-ihsan* whose favours are universal, Arab. Izafét: 'ameem is adj. qual. of 'oumoum. 7. a. *véléniméti bi imtinan* a generous benefactor. bi-pers. prefix, *imtinan* upbraiding (VIII. of *minné*). 8. a. *ila* until (§ 671^e). *akhîrû'ddévrân* Arab. Izafét. آخر *akhîr* fayil of آخرت *end*. a. دوران *dévrân* ages, (the correct pron. is *dévérân*). 9. p. *ériké* throne, *peera* adorn (§ 535). a. *shérkét ou shan* imperial majesty and grandeur.

The Seals مهر Mèhârlér.

1. Abdûl' Kérim. 2. Youssouf Ziya. 3. Mèhémméd. 4. Mèhémméd Khalid. 5. Mèhémméd Salih. 6. Rifat, Rifat. 7. Es séyyid Mèhémméd Jémal. 8. Osman Nouri. 9. Es séyyid Mèhémméd. 10. Jélalé'ddin. 11., 12. Ismayil Haqqî. 13. Hassan Hûséyin. 14. Mahmoud. 15. Arif. 16. Ibrahim Edhém. 17. Abdoullah. 18. Youssouf Ziya. 19. Mèhémméd Shévqî. 20. Ahméd Hamdi. 21. Mèhémméd Ali. 22. Hûséyin Hilmi. 23. Mèhémméd Nazif. 24. Mèhémméd Jévdét. 25. Abdûl' Aziz. 26. Salih. 27. Mèhémméd Khoulousi. 28. Mèhémméd Nouri. 29. Mèhémméd Khayri. 30. Abdû'r Rahman. 31. Osman Nouri. 32. Moustafa. 33. Moustafa Nazmi. 34. Moustafa Féhmi. 35. Mèhémméd Fayiq. 36. Osman Nouri. 37. Mèhémméd Béha'éddin. 38. Ismayil. 39. Khalid. 40. Abdûl' Qadir. 41. Ibrahim Haqqî. 42. Khalil Rifat. 43. Eomér Loutfi. 44. Hûséyin Hûsni. 45. Ohannés Agopian. 46. Ahméd Fayiq. 47. Mèhémméd Emin. 48. Mèhémméd Sami. 49. Izzét. 50. Mèhémméd Moutarr. 51. Mèhémméd Mouzaffér. 52. Mèhémméd Fou'ad. 53. Mésoud. 54. Mèhémméd Shakir. 55. Ismayil Haqqî. 56. Mèhémméd Jémal. 57. Mèhémméd Osman. 58. Mèhémméd Arif. 59. Khalil. 60. Moustafa, vulg. Misdafa. 61. Es séyyid Mèhémméd Jémil. 62. Esséyyid Ibrahim Haqqî. 63. Békir Sîdqî. 64. Mahmoud él Hûséyni. 65. Osman. 66. Ali. 67. Moustafa Nouri. 68. Yaqoub. 69. Youssouf. 70. Khalil Shévqî. 71. Mèhémméd Shakir. 72. Hûséyin Sabri. 73. Békir Sîdqî. 74. Es séyyid Mèhémméd Jémal. 75. Ali Haydar. 76. Hûséyin Tahsin. 77. Ali Ghalib. 78. Mèhémméd Ali. 79. Mahmoud. 80. Mèhémméd Salim.

The End تم Témme.

As an addition to the List of Books mentioned in the Preface of the Grammar, we recommend

Redhouse's English-Turkish
and
Turkish-English Dictionary.

By Dr. Ch. Wells.

B. QUARITCH; 15 Piccadelly, London.

دارمستادده ق. ف. وینظیر مطبعه سنده طبع اولوغشدر.

Printed by C. F. Winter, Darmstadt.



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William II.

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(Extract from the Literary Review.)

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